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LECTURES ON PATAÑJALI'S MAHĀBHĀṢYA

VOL. I

(Āhnikās 1-3)

BY

5723

VIDYARATNA P. S. SUBRAHMANYA SASTRI M.A., PH. D.,  
Professor of Sanskrit, Annamalai University.

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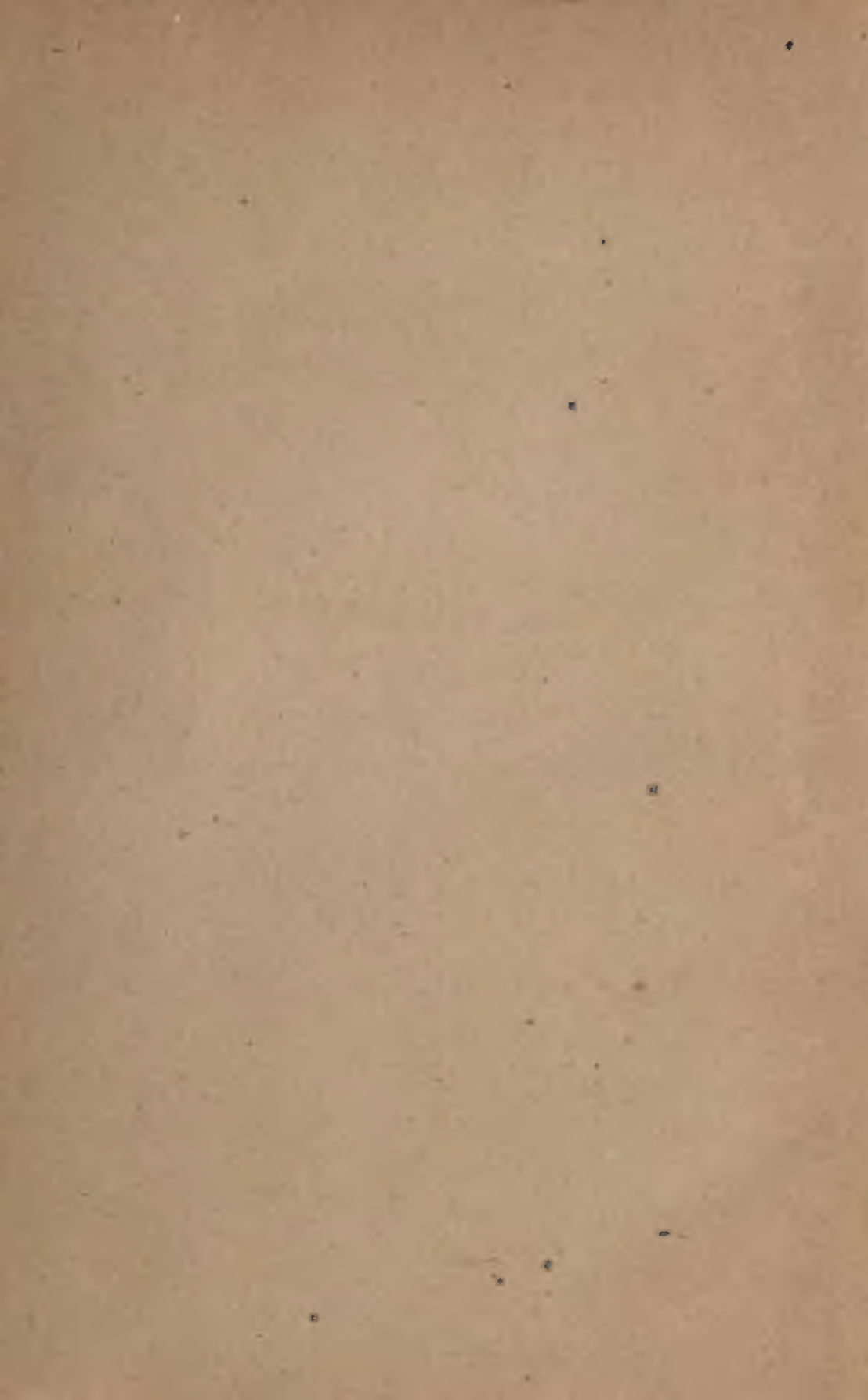
जयत्वण्णामलैविश्वविद्यानमिदं सदा ।

जयतात्सांस्कृती विद्या सदा सर्वस्समाहता ॥

जयत्वण्णामलैश्रेष्ठी राजासर्पिरुद्राक्षितः ।

श्रेष्ठिराष्टस्य राजासौ विद्यानप्रपोषकः ॥



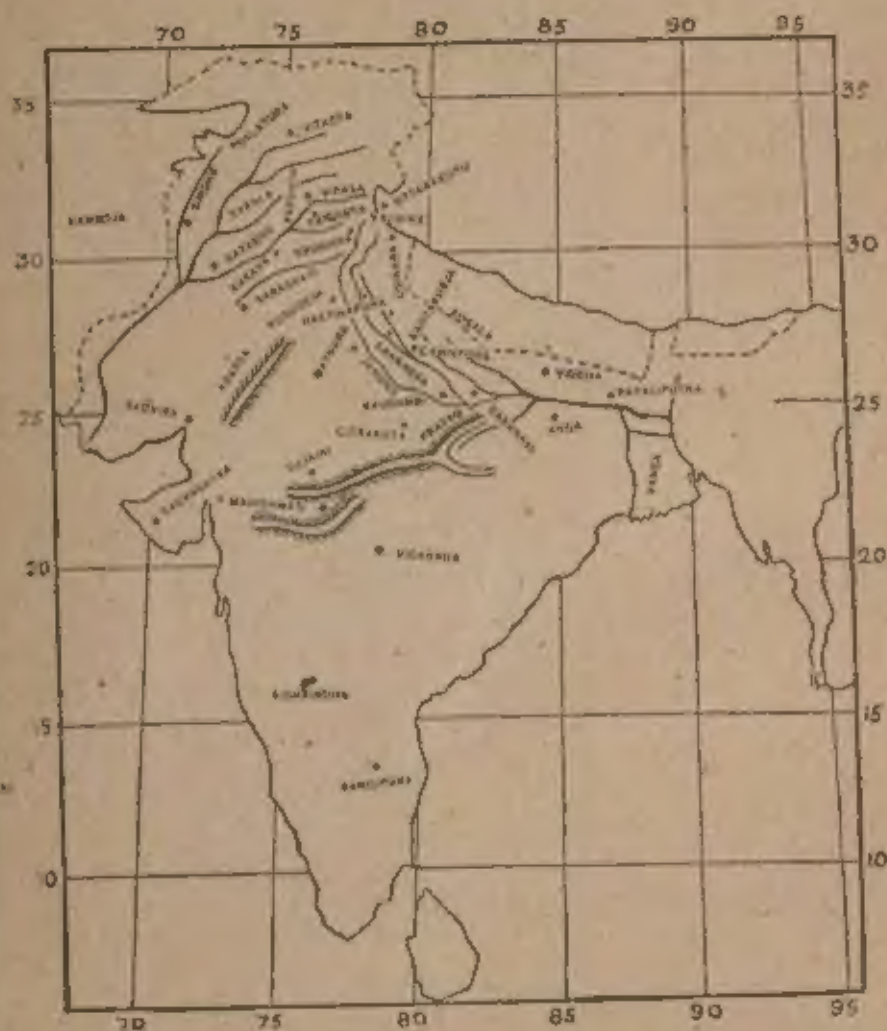


Tabular Statement showing the number of sūtras in each pāda of Aṣṭādhyāyī, the number of sūtras reviewed by Vārttikakāra or Vārttikakāraa, Bhāṣyakāra etc.

Adhyāya in Pāpura's Aṣṭādhyāyī	No of Pāda	No. of Sūtras	No. of sūtras with the vārttika of one Vārttikakāra and bhāṣya	No. of sūtras with the vārttika of more than one Vārttikakāra and bhāṣya	No. of sūtras wherein vārttikas are explanatory	No. of sūtras wherein vārttikas amend sūtras	No. of sūtras not deemed necessary by Vārttikakāra	No. of sūtras with bhāṣya alone	No. of sūtras not deemed necessary by Bhāṣyakāra	No. of sūtras wherein Bhāṣyakāra defend Sūtrakara against Vārttikakāra	No. of āhnikas in each pāda	No. of sūtras reviewed in each pāda
I	i	73	52	5	47	4	6	18		1	2+7	57
	ii	73	40		36	2	2	14	2	1	3	54
	iii	93	31	1	17	15		10		2	2	42
	iv	110	31		27	4		24	7	1	4	55
II	i	72	27		17	10		10		1	3	46
	ii	38	20		15	5		6			2	26
	iii	73	20	3	13	19		11		6	9	43
	iv	83	31	1	17	15		11		2	2	43
III	i	150	69	4	43	30		16		1	6	80
	ii	188	53	2	25	30		7		5	3	62
	iii	176	49		19	30		9			2	58
	iv	117	19		17	2		10			1	29
IV	i	176	65	1	36	30		21		6	4	87
	ii	145	35		17	18		20	3		2	55
	iii	168	34	1	24	11		6			2	41
	iv	144	12		6	6		7	1		1	19
V	i	136	47		24	23		12	1	1	2	50
	ii	140	42		15	27		20			2	62
	iii	119	33	1	20	14		13			2	47
	iv	160	25		10	15		11		1	1	36
VI	i	223	93	1	64	40		28	2	3	6	122
	ii	199	33		21	12		5			2	38
	iii	139	47		15	22		18			3	65
	iv	175	66	1	32	25		13			4	70
VII	i	103	30	1	20	11		27		1	2	58
	ii	118	36		20	7		22		1	2	58
	iii	120	37	1	16	23		11			2	49
	iv	97	24		12	12		8			1	32
VIII	i	74	24	2	19	7		7			2	33
	ii	108	42		22	20		12		1	2	54
	iii	119	35		11	24		10		2	2	54
	iv	68	27	1	13	15		8			1	36
Total	32	3981	1228	26	700	537	8	435	16	22	85	1689



# MAP OF ANCIENT INDIA.



# BIBLIOGRAPHY AND ABBREVIATIONS

Rgvēda	R. V.
Yajurveda	
Vājasaneyīsamhitā	V. 8.
Sāmaveda	
Atharvaveda	A. V.
Satapatha—Brāhmaṇa	
Muṇḍakōpaniṣad	
Mahābhārata—Śāntiparvan.	
Uttararāmaṇya	U. R.
Bāudhāyana Dharmaśāstra	B. D. Bōdh. Dharma.
Bāudhāyana Gṛhyasūtra	
Pāṇini's Aṣṭādhyāyī	P.
Pāṇini's Śikṣā	
Vyāḍi's Saṅgraha	
Yāska's Nirukta	N.
Jālmātulyasūtra	
Tāittiriya Prātiśākhya	
Kātyāyana Prātiśākhya	
Tolkāppiyam (Tamil)	
Tirumurukāṣṭruppaṭai (Tamil)	
Gāutama's Nyāyabhāṣya	
Mahābhāṣya	M. B.
	Chowkamba Edition
	Kailhorn's Edition
	Nirnaynagar Edition
Yōgasūtra	
Manudharmaśāstra	M.
Sāmaveda Gṛhyaparīṣiṣṭa	
Bhartrhari's Pradīpikā	
Do.	Vākyapadīya
Amarakōṣa	
Yuan Chwang's Travels in India by Thomas Watters	
A record of the Buddhist religion by Ising and translated by	

Takakura

**Sphōṭasiddhi** by Maṇḍana Miśra

**Vākyaśatka** (a Commentary) by Paṇyavāsa

**Sūtraśatka** Śi

**Kaśya** = Pradīpa

**Anantabhaṭṭa** (a) Uddyōtana

**Sūtraśatka** (a) Kṛvēṇaṭṭa

**Sūtraśatka** (a) Kṛvēṇaṭṭa

**Sūtraśatka** (a) Kṛvēṇaṭṭa

**Manōramā** } by Bhaṭṭōji Dīkṣit

**Sādhakastubha**

**Rāmabhadra Dīkṣit's Patañjali**

**Uddyōta**

**Ugādhyaṇī** } by Nāgōjibhaṭṭa

**Abhidhānamāṇi**

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**Pāṇini and the Vēda** by A. B. Keith (Indian Culture Vol. II)

**Thieme and Pāṇini's Bhatkhatra** (ibid Vol. IV)

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## FOREWORD

BY

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 Rtd. Professor of Sanskrit & Comparative Philology, Presidency College, Madras,  
 retired Curator of the Government Museum, Madras, and  
 retired Honorary Professor of Sanskrit and Dravidian Literature  
 of Oriental Studies in the Annamalai University

My friend Dr. P. S. Subrahmanya Sastri, M. A., L. R., PH. D., has decided to confer upon me the pleasant and precious privilege of sponsoring, in a short foreword, these lectures in English on the first three *skandhas* of Sri Mahābhārata by Bhagavan Patañjali. In exercising this privilege, I am happy to say that Dr. Subrahmanya Sastri has had the good fortune of studying the *Mahābhāṣya* under able teachers and has eagerly sought to acquire suitable opportunities for teaching the *Mahābhāṣya* through the medium of Sanskrit as well as English to Siromani students and to undergraduates studying for the Sanskrit Honours examination of the Annamalai University. A modern *heliotrist* of the *Paramarkantū* type in English and Sanskrit would prefer *Shakespeare* and *Kālidāsa* to the whole of the British Empire if he were asked to choose between the Empire and the works of these great poets. In India, the *Vāyākaraṇa* tradition cherishes the oft repeated saying महाभाष्यं वा पाठनीयम् महाराज्यं वा पाठनीयम्. If a *privilege-calculus*, similar to the *Ananda calculus* of the *Tāttiriyōpaniṣad* should be worked out by *Vāyākaraṇa* traditionists, they would give a scheme in which the opportunity to study and teach the *Mahābhāṣya* is on a par with Supreme Sovereignty in a political sense. Remembering all this, Dr. Subrahmanya Sastri has happily chosen portions of the *Mahābhāṣya* for

critical exposition through the medium of English in this work which is designed particularly to be of use to undergraduates studying for the Honours Degree examinations in Indian Universities. The exposition is critical and accurate as far as it goes and is lucid, easy and quite in conformity with traditional commentaries. A very useful and copious Introduction is prefixed to this work and Dr. Sastri has used and reviewed all the available material of importance in the writings of several modern scholars. Dr. Kethorn, Dr. Bhandarkar, Dr. Max-Müller, Dr. Goldstücker, Dr. Faddgeu, Dr. Thome and Dr. Pawate

This work, which is now being published by Dr. P. S. Subrahmanya Sastri, carries with it my prayerful wishes and hearty congratulations in the same way and to the same extent as many other works he has been producing and publishing of late in Sanskrit and in Tamil.

सरस्वती श्रुतिमहती महीयताम्

(Opp) Ganapatiagrharala  
(Opp) Ayyampet,  
Tanjore Dt., S. I. Ry.

S. KUPPUSWAMI SASTRI

6—8—43.



अष्टाध्यायीप्रणेतारं दाक्षीपुत्रं मुपाशितम् ।  
वाक्यकारं वररुचिं भाष्यकारं पतञ्जलिम् ॥

चोक्तनाथं माध्विवरं भाष्यरत्नावलीकृतम् ।  
वेङ्कटान्ध्रगिण्डिशिष्यं रामभद्रगुरुं वरम् ॥

नीलकण्ठं यत्तिवरं क्षेत्रपालनिवासिनम् ।  
अद्वैतमार्गनिष्णानं शब्दशास्त्रमहोदधिम् ॥

वैद्यनाथं द्विजं मित्रं भस्करग्रामनिवासिनम् ।  
शब्दशास्त्रप्रवक्तारं गीताधर्षप्रकाशकम् ॥

प्रणयं तान् गुरुन् सर्वान् प्रमज्जमनमाधुना ।  
कुर्वे जाङ्गलभाग्न्या महामाष्यविमर्शनम् ॥





## PREFACE

*Pāṇini, Kātyāyana Vararuci and Patanjali* form the *Manitrayana* in Sanskrit Grammar.

### PĀṆINI

*Patanjali* observes that *Pāṇini* was the son of *Dāksi*, a great ancestor of the author of the *Saṅgraha*,<sup>1</sup> that *Kaṭva* was his pupil<sup>2</sup> and he was known even to children.<sup>3</sup> He was recognised to be such a great grammarian as to receive the epithets *ācārya*, *bhagavaṇ* and *sukṛt* from great scholars like *Kātyāyana*<sup>4</sup> and *Patanjali*. The word पश्यति makes us infer that *Patanjali* considered him a *ra* Yuan Chwang.

- 1 Cf. सर्वे सर्वपददेशा दाक्षोपुत्रस्य पाणिनेः (M B. under दाक्षोपुत्रस्य I.1.20, 191 बुधवत्समयो कसौश् VII.1.27.)
- 2 Cf. शोभना मनु दाक्षायणेन मङ्गलस्य कृति (M B. under शोभनाग्रामे कर्मणि II.3.60)
- 3 Cf. अपमोदयन् कौन्त पाणिनेम् (M B. under भाषायां मदवमद्वृत् III.2.108)
- 4 Cf. आदुन्मर पश पाणिनेः (M B. under आदु नयादवचने I.4.89.)
- 5 Cf. एकशेषानदेशाद्वा . . . भगवन् पाणिनेस्सिद्धम् (Vārttika under अ अ. VIII.4.68); आचार्याचारान् सज्जानदि (id under रुदिरादिच I.1.1.) बहुव्रीहिन्यत्र शान्ति समासान्तकषेधे मुकुन् (id under बहुव्रीह्यां प्रकृत्या पूर्वपदम् VI.2.1.)
- 6 प्रमाणभूत आचार्यः . . . सूत्राणि प्रपञ्चयन् ह्य (M B. under रुदिरादिच I.1.1.) तद्वृत्तमर्थज्ञानाद्भवन् पाणिनेराचार्यस्य (id under एकान्तं द्वे प्रथमस्य VII.1.1.) साहित्यिक आचार्य (id under रुदिरादिच I.1.1 and भूवादयो धानव I.3.1.)
- 7 पश्यति त्वाचार्य (id under जनतन्त्रज्ञं मन्त्रालये VI.4.42 etc.)

the Chinese traveller, also calls him so.<sup>1</sup> I-tsing, another Chinese traveller, states thus: "The *sūtra* is the foundation of all grammatical science. It contains 1000 *ślokas*<sup>2</sup> and is the work of Pāṇini. Children begin to learn the *sūtra* when they are eight years old and can repeat it in eight months time." *Ramabhadra Dīksita* tells us that his father was a *ṛṣi* named *Paṇi*.<sup>3</sup> *Śabdakalpadruma* says that *Pāṇini* was recognised by other names also, viz. *Āhika*, *Salankī*, *Pūṣina* and *Śalātūrīya*.

### PĀṆINI'S BIRTH-PLACE.

Yuan Chwang, the commentator on *Heriacaṇḍa's* *Abhidhānucintamānī* and most of the modern scholars consider *Pāṇini* to be a native of *Śalātūra*, a village near modern Attock in *Gāndhāra*. R. O. Franke thinks that he was born in the north (*Salātūra*), but had come to the east (*Pataliputra*). The author of the *Śabdakalpadruma*, however, says that his forefathers belonged to *Salātūra* and he

1 The first appellation himself earnestly to seeking from the stock of words and formed an etymology of 1000 stanzas each of 32 words. (Dr. Yuan Chwang's Travels in India by Thomas Watters I pp. 221 and 222. Words seem to be a wrong translation for syllables.)

2 *Ślokas* refer to *granthas* with 32 syllables.

3 A record of the Buddhist religion by I-tsing p. 175 and translated by J. Takakusu.

4 पाणीनि कश्चिन्नुनिगमिन् पूर्व स पाणिनो नाम कुमारमाप  
स्वतुल्यताज्ञा तनयत मापि दासोमुद्रां इदमभ्यनन्दत् ॥ (*Patañjalīcarita* I 47.)

5 *Pāṇini and the Peda* by Dr. Paul Thieme p. 76.

6 अथ पाणिनी ।

शाकानुरोधदातव्यो . . . . ॥ (अभिधानचिन्तामणी)

माध्वाग्रदेशविशेषशाकानुरोधमननत्वादेवाभ्य तथा नाम उतं अभिधानचिन्तामणिटीक्याम् ।

मुद्रांशाकानुर . . . . (IV 3-14) सूत्रान् अभिजनार्थं एव ह्यग्र प्रत्यय . अत्र स्पष्टतः

शाकानुरोधदात पाणिनि पूर्वपुरुषाणां वासस्थानमित्येव अवगम्यते न तु नम्येत (शब्दकल्पद्रुम)

अथ निवासस्थानप्रत्यये कश्चिदेष ? निवासो नाम यत्र सम्प्रत्युच्यते । अभिजनो नाम यत्र

पूर्वैरुच्यते (M. B. under S. IV-3-90.)

was not born there. If so, we have to determine his birth place. *Jāmini* and *Bhadrhari* state that *Tyāgarna* is a *smṛti* written by *śaṣṭis*<sup>1</sup>. *Ājñya Pīṭham* was considered a *śiṣya* by *Paṭanjali* and his followers. *śāstra*, according to *Paṭanjali*, are those *brāhmaṇas* who resided in *Ārya arṇa* bounded on the north by the Himalayas, on the south by *Pāryātra* (a portion of the Vindhya), on the east by *Kāṭakaraṇṭ* (near Rajmahal hills in Bengal) and on the west by *Idarṣa* (Aravalli hills) and who were proficient in some *sāstra*, full of contentment, free from avarice, possessing high character and doing their duty without expecting any reward therefor धर्माभिर्निराशीनाः. Therefore it may not be wrong if we consider him to have lived in *Ārya arṇa*. His mention of the eastern country in *sūtras* like एहं प्राचां देशे (I 1-75), प्राचां नगरान्ते (VII 3-24), and of the northern country in *sūtras* like उदीच्यग्रामाच्च वहजोऽन्तोदत्तान् (IV 2-100), and his reference to the opinion of the eastern and northern schools in *sūtras* like शोणान्प्राचाम् (IV 4-43), मातर्पितरौ उदीचाम् (VI-3-32), may be taken as sufficient clue to his having lived in the *madhyadeśa* whose boundary is, according to *Manudharmasastra*, the Himalayas on the north, the Vindhya on the south, Prayāg or Allahabad on the

### 1 साधुत्वज्ञानविषया सेवा व्याकरणस्मृतिः ।

आवन्त्येदेन विद्यानामिदं स्मृतोत्तमवचनम् । (वाक्यपदीये 1 143.)

- २ के पुनः शिक्षा . . . एव तर्हि निवासतद्व्यापारतश्च । न चाचार आयावन्ते एव कः पुनरायावतः ? । प्रचण्डप्रान्तं प्रचण्डालकनान् कक्षिणेत दमवन्तम् उत्तरेण पारियात्रम् । गतास्तनूनां कवे निवास ये ब्राह्मणा कुम्भोधान्या अलाक्षुषा अशुभानागच्छणा किञ्चिदन्तरेण कस्याश्चिद् विद्यायाः पारङ्गतान्त्वभवन्तः शोण्या . . . शिक्षार्थज्ञानार्था अप्राप्यतां M B under S पृथग्दत्तानां यथेष्टदिष्टम् , VI 3-100 Idarṣa = Aravalli mountains कलकत्तन Rajmahal hills Paryātra = West part of Vindhya (Geographical Dictionary by N. L. Dey ,

- 3 The same area is mentioned in *Bauddhāgama Dharma sūtra* I 1-2 10.

east and *Janakana* or the plains at *Ādhabadri* where the river *Sarasvatī* disappears on the west. The eastern country referred to by him may denote the countries situated south-east of the *Sarasvatī* and may consist of the Kasi, Kosala, Vidarbha and Magadha and the northern country may denote those situated north west thereof.<sup>1</sup> The *Śarasvatī* is identified by Wilford with *Bingarpa* which passes through the district of Budaon in Rohilkand.<sup>2</sup> In *Madhyadeśa*, he may have lived as near *Lipaśa* or the Beas as possible as he enjoins the *pratyakṣa* अक्ष to the names of the wells north of her.<sup>3</sup> Most of the countries like *Kuru Panchala* and cities like *Janara* mentioned by him in the *sūtras* are nearer *madhyadeśa* than the eastern and northern countries though some are nearer the northern country. The names of most of the characters found in the *Mahābhārata* are mentioned in the *Āstādhyāyā* and the place of accent in the word *महाभारत* is stated in the *sūtra* महान् व्रीहि...भारत प्रवृद्धेषु (VI 2 38). *Kaśmīra*, the birth place of *Kātyāyana*, the *Vṛttakāra* and *Praṇaṇ*, the abode of the sage *Bharadvāja* and probably of the *Vṛttakāras* who went by the name of *Bharadvājyas* are in the *Madhyadeśa*, the probable abode of the *Sūtrakāra*. It has already been said that *Salūtara* was the residence of his forefathers and he seems to live

1 हिमवदिन्ध्यावर्मभ्यं कल्यास्मिन्नक्ष्मादपि ।

प्रत्यनेन प्रयागाच्च मध्यदेश प्रकीर्तनः ॥ (Mata II 21,

2 एकोऽयं भारतं वर्षं प्राग्वक्ष्यन्तु संख्ये ।

देशः प्रादक्षिण्यं प्राच्यं दक्षिण्यं पश्चिमाक्षरः ॥ (4 math'.)

3 & 4 Geographical Dictionary by N. L. Dey

5 उद्धृ च विप्राश्च

6 अथवाऽन्वातेऽम्बरे (VI 1 118), कम्पदेवार्जुन-भ्यां तुम् (IV 3 98), भान्दयो-  
भयदाने (III 4-4), द्रौणपते (IV 1 103), कुरुनाद-भ्यां च (IV 1 172),  
नान्वेवमन्वाते-भ्यां च (IV 1 169), पारश्वर्ग्यलान्-भ्यां भिक्षुनन्मूकयोः 4 3-116



some knowledge of the places from *Śatapura* to *Madhyadesa* at least the places mentioned by *Āśṭa-Tukṣasāṣṭa*,<sup>1</sup> *Bahika*,<sup>2</sup> *Kakaya*,<sup>3</sup> *Trigarta*,<sup>4</sup> *Parvata*,<sup>5</sup> etc.

### IS PANINI'S *ASHTADHYAYI* A COMPILED OR AN ORIGINAL WORK ?

"*Pāṇini* was not the inventor of the *Grammatical system* preserved in his work, though he improved the system of his predecessors, made his own additions to it . . . He availed himself of the technical terms of the older grammarians."

"*Pāṇini* got handed down to him as *Āpadeśa* from his *ātvyas* a book of *sūtras* which conformed to the *paribhāṣas* now found in the *Āśṭa*, with the *Īmatapāṭha* and the *gṛāṃpatha* as companion volumes to that book of *sūtras*. The book of *sūtras* *Pāṇini* found, was incomplete and inadequate as a manual of Sanskrit grammar. So he proceeded to enlarge it mainly by incorporating with it *sūtras* borrowed from grammatical works belonging to schools of grammar other than his own; . . . by framing, wherever necessary, fresh *sūtras* of his own and adding them to it" "In the *Āśṭa* itself only those *sūtras* can be definitely ascribed to *Pāṇini* which, though they do not go against the *Paribhāṣas* found in the *Āśṭa*, yet can be shown to be additions by *Pāṇini* by the three tests of *mandūkaphūṭi*, the *चानुक्तस्योत्तरचानुक्तनिः* and the purposeless *yogasibhāga*. Such *sūtras* form only a

1 सिन्धुतक्षशिलाविन्ध्यो गन्धो (IV-3-03).

2 बर्हीकग्रामेभ्यश्च (IV-2-117).

3 ककुत्समित्रयुप्रकल्याना यादोऽयम् (VI-3-2)

4 शर्गात् त्रैगो (IV-1-111).

5 The word *Parvata* in the *sūtras* आयुषर्गाविन्ध्यश्च (IV-3-91) पर्वते पवनस्य (IV-2-143) may refer to the country (Geographical Dictionary by N. L. Dey)

6 *Pāṇini and his place in Literature* by T. Goldstucker p. 88

7 The structure of the *Ashtadhyayi* by I. S. Pawate p. 114.

negligible minority in the 1<sup>st</sup> ed. Then why call the 1<sup>st</sup> ed. system of grammar the *Pāṇinīya* at all? Why? Because answer *Patañjali* and *Samana* and *Jayāditya* it is पाणिनिना श्रेष्ठम्, न तु कृतम्—*Pasupatī* तेन श्रेष्ठम् IV III 101 यत्नेन श्रेष्ठम् न च तेन कृतम्." 1

Pawate took पाणिनिना श्रेष्ठम् पाणिनीयम् found in *Pras. sa* along with the *bhāṣya* under the *śūla* तेन श्रेष्ठम् and came to the conclusion that *Pāṇini* is more a *Pravṛtta* than the author of the *Aśādhya*. But, *Patañjali* has conclusively proved from the use of the words प्रणयति स्म, प्रवृद्धन्ते, करोति, क्रियन्ते, कृति, कर्ता, पठितम्, शास्ति, आह et. in the following citations that *Pāṇini* is not a mere *Pravṛtta* but also the author प्रमाणभूत आचार्यो श्रमयविप्रयाणि, शुचावकाशे प्राङ्मुख उपविश्य महता श्रयत्नेन सूत्राणि प्रणयति स्म (M. B. under वृद्धिरादेच 111),

माहृतिक आचार्यो महतः वाख्योद्यस्य महत्कार्यं वृद्धिशब्दमादिनः प्रयुक्ते (id).

पठयति त्वाचार्यः 'आदेशो यः सकारस्तस्य पत्वम्' इति.—ततो तस्मिन्पठनं करोति (ibid under आदेशप्रत्ययः, VI 3 39),

देव्याः सूत्रनिबन्धा क्रियन्ते (ibid under अतिशायने तमविष्टौ V-3-55),

शोभना खलु पाणिने सुप्रस्य कृतिः (ibid under उभयप्राप्तौ कर्मणि II-3 66),

य एव तस्य समयस्य कर्ता स एवेदमप्याह (ibid under वासरूपोऽक्षियाम् III-1-94)

आचार्येण सूत्रं पठितं पञ्चा च निर्देशः कृतः (ibid under ... प्यक्लेवे IV-I-78),

आचार्येण सूत्रं पठितम् (ibid under V 111),

1 *ibid.* pp. 118-119.

2 *ibid.* p. 123.

3 न केवला प्रकृतिः प्रकीकृत्य न च केवलः प्रत्ययः

यज्ञाद्विषयो यत्तु शास्त्रे M B . it ब्रह्मणोऽपि च वाङ्मयम्  
IV-2-12).

पश्यति त्वाचार्य न द्विषाज्जगदिदं भवति इति, ततस्तस्य  
परमप्रद्विगममुदात्तं जत्याह ॥ १ ॥ under सर्वमण्डे VIII ॥ ॥

The statement "P" got handed down as a thesis from his 11th book of " " is quite contrary to the statement of the author of the *Āraṇyaka* विनयेदोऽन आनमुपधानं स्वयमभिनवद्विभिनये, पार्थिवनिर्णयपदान् पार्थिवीयप्रकल्पकं व्यकरणम् (106) in the *sūtra* उपधाने (IV-3-115)

utpā as chandō-brāhmaṇāni.

c) अन्यत्राभिधेयमनित्यं भवति । पाणिनीयमिनि वा पाणिनीया इति वा  
M B under कुन्तोऽन्त्यर्णनि च तद्विधयर्ण IV 2-bb

न हि कुन्दांभि क्रियन्ते, निन्दन्ति कुन्दाभि (100) इत्युक्तेन प्रोक्तम्  
IV-3-101.)

In about 4000 *sūtras* of 1154 *śāh*, Pāṇini mentions the names of seers who held different views in 19 *sūtras*, the name of *īśvaras* in general in two *sūtras*, *Ātē* in one *sūtra*, *śūtra* in one *sūtra*, *prācām* and *udāin* in about 20 *sūtras*. Besides, the *sūtras* जनपदे लुप IV 2 81, वग्नादिभ्यश्च (IV 2-82) लुपि युक्तवद्व्यक्तिवचने 1-2 51, औड आच (VII 1 18, आदि चाप VII 3 105)\* and आहो नास्त्वियाम् (VII-3 120) are considered to be the *sūtras* of his predecessors. Thus only about fifty *sūtras* deal with the opinion of others.

Hence it seems that *Ī-tiḥqāqī* should be taken only as an original contribution of *Purāṇa* to the grammatical literature and not a compilation of the *śāstras* of previous

शक्य — १. शक्यायतन. — १. मालव राज्य अर्वाया, २. कश्यप, शक्यायतन, वाकवर्मण भगद्वाज वर्णवान् मेनक सह ।

१ व्याप्तिकर्म इति च 'सिद्धमनुष्य' इत्यादिनां नदंश । तदर्थमेवेद मन्त्रम् (काशिका).

३. एवमुक्तं तर्हि सोऽयं दशमस्कंधः च संदुर्लभः न कैवल्यकथायां प्रयुज्यते (महानाथम्) ।

४. आंकृति पूर्वोक्तानन्दभन गत्यैकवचन गणने (कांशक)

authors, though he made use of *samplās* of his predecessors, and adopted their method as in the use of इन् etc.

Panini considers that अनपदे लुप्, वर्णादिभ्यश्च, लुपि युक्त बहुवचनवचने, are the *sūtras* of *para icāraṇas* and they are refuted by *Pāṇini* in the *sūtras* तदशिष्यं संज्ञाप्रमाणत्वात् and लुप्संज्ञाप्रमाणत्वात् and अङ्गं आपः, अङ्गे नास्मियाम्, अङ्गे चापः were introduced by *Pāṇini* from previous authors.

Baron Faldgeon thinks that the five *sūtras* beginning with तदशिष्यं संज्ञाप्रमाणत्वात् (1.2.53), are interpolations. The interpolation consisted originally in *sūtra* 50, an antagonistic opinion current in the old grammarian schools and well explained and refuted by *Pāṇini*. Its insertion after 1.2.52 is due to the artificial term *lup* used in *sūtra* 1.2.51. Afterwards the term *samplā* was misunderstood and a long series of objections were interpolated by schoolmasters who did not understand the worth of *Pāṇini*'s researches.

Faldgeon's theory mostly rests on the interpretation of the sentence किं या एता, कृत्रिमादिधुमादिगन्ता, नन्वामाण्यादशिष्यम्, ज्ञेयत्वात्, संज्ञातं संज्ञा found in the *Mahābhāṣya* under तदशिष्यं संज्ञाप्रमाणत्वात्. Both the author of the *Kāśikā* and Faldgeon have taken the sentence किं या एता, कृत्रिमादिधुमादिगन्ता, नन्वामाण्यादशिष्यम् to be the statement of *paraprase*. But the former holds the view that the *paraprase* without correctly understanding what नन् in तदशिष्यं stands for and mistaking that it refers to the *samplās* created by *Pāṇini* asked whether *ti*, *gha*, *lha* etc., need not be mentioned and the *vāddhāntin* replies that it was not so since the word संज्ञा संज्ञाप्रमाणत्वात् refers only to those *samplās* whose meaning can be well understood. There are many instances in the *Mahābhāṣya* wherein questions are put by *pārśvadevī*

1 The structure of the *Aṣṭadhyāyī* pp. 110-111.

2 Studies on *Pāṇini's* grammar by Baron Faldgeon p. 37-38.

without understanding the correct meaning. Besides he seems to have taken *संज्ञा* to mean *संज्ञान*; but *संज्ञा* (in the *sūtra*) means that through which correct denotation is produced and hence it is said *संज्ञाशब्दा हि नानालिङ्गसङ्गताः*. Facklegon thinks that the interpretations of *Putrapāṭha* and the author of the *Kāśikā* on *संज्ञानं संज्ञा* are different. Since the *Ārthakāra* himself says *पूर्वस्वनिर्देशो वापिशलसमीने इति* under the *sūtra* अनुपमर्जनात् (IV 114) and the *Mahābhāṣyakāra* says *पूर्वस्वनिर्देशोऽयं* under ओड आपः (VII 118) *पूर्वस्वनिर्देशश्च* under अहोऽदन्तान् VIII 47, it is quite possible that *Pāṇini* may have incorporated some *sūtras* of the previous authors like *Āpisth* and *Kāśikrśna* whose works are definitely understood from the *Mahābhāṣya* to have preceded *Pāṇini's*.<sup>1</sup>

#### WAS PĀṆINI THE AUTHOR OF THE GANAPĀTHA OR NOT

Pawar says that "it seems that the whole of the *ganapāṭha* and consequently the *sūtras* for which the various *ganas* were written are pre *Pāṇinian* and "*Pāṇini* received the whole of the *ganapāṭha* from his predecessors as उपदेश". The arguments that he adduces thereto are that, according to the प्राचीनकारिका

‘अनुसूत्रगणोणाद्विवाक्यलिङ्गानुशासनम् ।

भागमप्रत्ययादेशा उपदेशाः प्रकीर्तिताः ॥

*apadesa* includes the *ganapāṭha*, and *Agapāṭha* states 'उपदेश इत्युक्ते गुरुकर्तृकतायाः स्वमनः प्रतीतिः' and "*Kātyāyana* held that the *Ganapāṭha* preceded the *Sūtrapāṭha*" and the statement

1 पूर्वस्वनिर्देशो वापिशलसमीने  
काशिकलिङ्गानां प्रोक्ता मीमांसा { (1) *Arthaka* under IV 114

तथा वापिशलसमीने *Arthaka* and (2) 241

अपिशलसमीने नैयम्यादेयमीत्यमसा (At B. and S. अनुपमर्जनात् under VI 114)

2 The direction of the *Antarbhāṣya* (p. 86) at 187

3 *Arthaka* under गुरुकर्तृकतायाः उपदेश in *Po. pa.* = *Pratibha* (p. 10)

4 The structure of the *Arthaka* (p. 80) 88



in the *Mithohīya* "इदं तर्हि प्रयोजनं, ह्यादियुदास्येन युदासो मा भूदिति" which suggests that there were two ways of reciting सर्वादिगण

In the *Uddhāra* there is mention of सूत्र also and the expression of *Angirsa* स्वरसन प्रवर्तते, suggests that the word उपदेश has more meanings than one and *Pāṇini* himself gives two meanings to it प्रत्यक्षमण्ड्यान्मुपदेशः, and पुनः प्रापणमुपदेशः under the *śloka* उपदेशोऽनुनासिक इति (I 3.2). Two ways of reciting सर्वादिगण might have existed at the time of *Pāṇini*, of which one was generally preferred. There are certain definite statements in the *Mithohīya* which suggest that the framework of the *guṇapāṭha* was the work of *Pāṇini* and it was further amplified by later authors.

1 भवरादीनां च पुनः सूत्रपाठे ग्रहणानर्थक्यं गणे पठितव्यान् (I *Irāḍa* under I 1.34). The word पुनः is appropriate only if both the *Sūtrapāṭha* and *guṇapāṭha* are the works of the same author.

2 (a) यदयं भवन्शब्दं गौरादिषु पठति (M. B. under विप्रनिषेधे परं कार्यम् I-4-2)

(b) यदयं कस्कादिषु भ्रातृपुत्रशब्दं पठति (*ibid* under इदुदुपधस्य चाप्रत्ययस्य III 1.41)

(c) यत् सवनादिषु अभ्यसनिशब्दं पठति (*ibid* under VIII-3-110.)

The word पठति as the predicate of आचार्य which refers to *Pāṇini* clearly tells us that, in the opinion of *Pāṇini*, गौरादिगण, कस्कादिगण and सवनादिगण are the work of *Pāṇini*.

3 (i) पञ्चमस्यधेः पूर्वनिषान् प्राप्नोति; राजदस्तादिषु पाठः करिष्यते (M. B. under V-4-7)

(b) नासिक्यो वर्ण इति परिमुखादिषु पाठः करिष्यते, नासिक्यं नगरमिति सङ्काशादिषु पाठः करिष्यते (*ibid* under VI 1.63,

(c) यथादिषु पाठः करिष्यते (*ibid* under VIII-2.12)

(d) युवादिषु पाठः करिष्यन्ते (M. B. under VIII-4-7)

(e) कथं चटका मृषिकेति ? अजादिषु पाठः कर्तव्यः (ibid. under IV-1-63)

The expressions *पाठः करिष्यन्ते* and *पाठः कर्तव्यः* clearly tell us that the *Gar-patha* was amplified by *Ukathaspatha*.

4 (a) अधिकरणे शनैः पार्श्वान्विषयसङ्गृहणनम् (1. *Ukathaspatha* under III-2-15).

(b) गद्यं च विन्देः सङ्गायामुपसङ्गृहणनम् (M. B. under III-1-138)  
The word *उपसङ्गृहणनम्* suggests that the *Gar-patha* was supplemented by *Vārttikakāra*.

5 The inclusion of व्याडि in कौडगदि is a clear indication that the *Gar-patha* received additions later on.

6 Some *ganas* were created later on.

(f) कम्बोजादिभ्यो लुग्वचनं चोडाद्यर्थम् (1. *Ukathaspatha* under कम्बोजास्तु IV-1-175.)

चोडाद्यर्थम् चोडः, कडेरः, केरलः. (M. B. under *id.*)

*Pāṇini* should be credited with the authorship of the framework of *Gar-patha*, which was amplified later in several ways. The process of amplification may be said to have reached its *acme* in the well-known device of the *ākṣa-gana* fiction.

#### WAS PĀṢINI THE AUTHOR OF THE DHĀTUPĀTHA OR NOT?

1

"The ground work of the only *Dhātupātha* we now possess is, like the ground work of the *Uṇādi* list, the work of *Pāṇini*. This list makes use of the same mute letters which are the *anubandhas* of *Pāṇini's* grammar, and their

1. *Pāṇini* has given a Sanskrit List of 1000 *Dhātupāth*.

grammatical value is exactly the same in both works.<sup>1</sup> This statement of Goldstucker should be true, since *Pāṇini* limits the number of roots which undergo a particular modification as शमित्वशब्दो धिनुण (III 2 141), कर्णो न समानाम् (VI 4 125) स्वरश्च पञ्चमः (VII 3 98). *Patañjali* himself states that the *Dhātupāṭha* should have been a work separate from the *Aśṭadhyāyī* and it should be the work of *Pitāmaha*. The meanings given to roots in the *Dhātupāṭha* as considered by *Kātyāyana* to be non-*Pāṇinian* and is held to be the work of *Bhīṣma* by *Aṅgabhāṣya*.<sup>2</sup> *Patañjali* shows that some portion of the *Dhātupāṭha* was lost before him. *Kātyāyana* shows that the *Dhātupāṭha* was amplified later by the *Vārttikakāra* and *Mahābhāṣyakāra*.

Pawate says, "The various schools of Sanskrit grammar seem to have had their own separate *Dhātupāṭhas* . . . The *Pāṇinians* themselves had their *Dhātupāṭha* in more than one version . . . But at present we have only one version of the *Pāṇinian Dhātupāṭha* and the other seems to have been irrecoverably lost . . . The author of the *Aśṭadhyāyī* is not the author of the Dh. P. . . . The Dh. P. seems to be the work of a predecessor of *Pāṇini*. But nevertheless the arrangement of roots in the Dh. P. clearly shows that the author of the

1 Ibid p 140

2 तत्प्रापयत्याचार्यः 'आमन्त न पाठो वाच्यश्च सूत्रान्' इति (M B under सूत्रेण भूवदयो धातवः I-3-1)

तथागतोऽयं वाच्यश्चायं स्मरन्तामेव पाठ्यते (M B under I 3 72)

3 न कायापाठो पाठ्यस्तद्वद्वत्स्यापाठनामन्तान् (*Kātyāyana* under the same सूत्रेण भूवदयोऽतिव्याप्तम् (*Uddyota*).

4 के पुन शोभतेषां धातवः १ पाठ्यतया (M B under धातवो व म VI-1-34)

के पुनशोभतेषां धातवः १ पाठ्यतया (M B under धातवो व म VI-1-34)

पाठ्यतया नमस्तत्प्रापयन्तः *Kātyāyana* under धातवो व म)

5 सूत्रशार्त्तिकमाध्ययनम् य पठन्त तेषां सूत्रकारादिप्राग्व्याख्यातृत्वनाश्रयणाय (Pāṇini under भूवदयो धातवः I-3-1).

D. P. knew very many *sūtras* new found in the 1st<sup>st</sup> and arranged the new ones in the Dn. P. as to serve the purposes of those *sūtras*"<sup>1</sup> . . .

WAS PĀNINI THE AUTHOR OF *UNĀDI* OR NOT

T. Goldstucker says, "All the *Unādi* affixes have *anubandhas* which are exactly the same and have the same grammatical effect as those used by *Pāṇini*. They cannot be later than his work, for it refers to them; they cannot have preceded it, for *Patañjali* says that "whatever *anubandhas* occur in a *sūtra* of a former grammarian, they having no *anubandha* effect in *Pāṇini*'s work". Consequently the *Unādi* list must be of *Pāṇini*'s own authorship. This conclusion is based on the interpretation that इह in the sentence पूर्वमत्र न येऽनुवन्धे न तैर्विहङ्गायाणि क्रियन्त (M. B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 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2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179.



P. Thieme tells us that the word पण्डिति in S. III 2 31 suggests that *Pāṇini* is conversant with *Utharaśukla* since वेत्तरीन् is found in A. V. 6 16 3. *Pāṇini*, also in his statement सर्ववेदपाणिषदे ह्रीदे शास्त्रम् (A. I 3 14) and under पूर्वापर (A. I 3 8), *Kaṭṭh* through his commentary सर्ववेदसाधारणेनानेन शास्त्राणां प्रतिपादनं कियते (A. I. *Viṅyābhāṭṭa* in his gloss इदन्तु सर्वेषां वैदिकानां लौकिकानाञ्च शास्त्रानामनुशासनम् suggests that *Pāṇini* knew *Utharaśukla*.

#### PAṆINI'S KNOWLEDGE OF THE CLASSIFICATION OF THE VEDAS INTO MANTRA AND BRĀHMANA AND THE EXISTENCE OF KALPASTRANĀYAKA

The mention of the word मन्त्र in the *sūtra* (I 1 20, III 2 71, II 3 36, V 3 131 and VI 4 141) and of the words ब्राह्मण and कल्प in the *sūtra* पुराणप्रतिषेधु ब्राह्मणकल्पेषु (A. 5 2 2) suggests that *Pāṇini* was aware of the classification of the Vedas into *mantra* and *brāhmaṇa* and *kalpa* and *śrauta* etc. Besides, the word पुराण suggests that some *śrauta* and *kalpa* were considered to be ancient and some to be recent. *Kāśikā* gives ब्राह्मविनः, शास्त्रायनिनः, ऐतरेयिणः, पैङ्गी, आरण्यपराजी for the former and याज्ञवल्क्यनि and आहमद्वय, for the latter. From this it is evident that the author of the *Kāśikā* considered *Pāṇini*, *Yājñavalkya*, *Asmarathya* to be contemporaries or the last two lived a few years before him. याज्ञवल्क्यादिभ्यः प्रतिषेधस्तुल्य कालत्वान् (*Kāśikā*) suggests that, in the opinion of *Kāśikā*, *Yājñavalkya* was contemporary of *Pāṇini*. From the statement in the *Viṅyābhāṭṭa* जनेमजयम्यापि शतानीको भविष्यति ॥ योऽसौ याज्ञवल्क्यादेदमधीन्य कृपादन्वाप्ययाप्य शौनकोपदेशान् आत्मज्ञानं प्रवीणं it is clear that शतानीक याज्ञवल्क्य, शौनक and कृप are

1 *Pāṇini and the Veda* by P. Thieme p. 64

2 The *Utharaśukla* is interpreted in two ways. The author of *Kāśikā* that *Kāśikā* etc. consider *Yājñavalkya* to be a contemporary of *Viṅyābhāṭṭa* etc. considered him to be a *preceptor*.

contemporaries. It may therefore be inferred that *Panini* could have known *Nāṭyaśāstra* *Brahma*. If so, he should have known *Śāntarāghaśāstra*. But *P* himself says that this *śāstra* was still existing. The *sūtra* छन्दोगीयिकयात्रिक कथनन्यायस्य IV 3134 explaining the formation of छान्दाग्य, शास्त्रस्य tells us that *Panini* was aware of the *Chandogya* *panini* and the *brahmanas* of the *Rigveda*. The *sūtra* निशाद्यन्याग्निनोयाज्ञेन सञ्जाया उप (V 132) may refer to कीरीनकी ब्राह्मण and पतञ्जलब्राह्मण since they have 30 and 40 *athyayas* respectively. पतञ्जलब्राह्मणम् originated at the country between *Kāśī* and *Pāṭaliputra* and it has already been shown that *Panini* lived at the *Uttara*. It is quite possible he was quite familiar with all the details relating to these *Brahmanas* texts such as the name of *thyayas* they contained.

The *śāstra* मन्कमन्कगिणी वेणुपरिवाजकयोः (VI 1 154) and पातञ्जलशिलालिभ्यां विभुनटसूत्रयोः (IV 3 110) suggest that the fourth *śāstra* was recognised before him and there was a book of *sūtras* dealing with things concerning *sannyāsins*. It is worth considering whether the *Bhikkusūtra* refers to *Pāṇinīsūtra* since its author is said to be *Pāṇinīya* here and the *adhikāra* to study it is generally considered to be *sannyāsa*. The *śāstra* शिलालि is said to be the author of *Vatasūtra* *nīti*

1. *Prayer and the Veda* by P. Thieme p. 74.

4. C. I. ... it is a fact that V 142 with its references to *Br*  
 ... to the *Aditi* ...  
 ... it would be ... impossible to ...  
 ... to be ... of the *Br* ...  
 ... to be ... than ... How ... of ...  
 ... there is no doubt regarding the R V  
 K S M S I S ... A V ... and the *Veda* by A B Keith  
 (Indian Culture Vol. II, p. 737)



should then have been in a developed state. The mention of the word *sūtra* in the *sūtras* *नखेभ्यो धर्मवत्* (IV 2.46) *गोत्रवर्णनद्वय* (IV 3.126) etc. *नखे* *ब्रह्मचारिणि* (VI 3.86) and the mention of *नितिवि*, *कट*, *कल्याणि* etc. in the *sūtras* where *नख* *प्राक्तम्* has the *con. etc.* clearly suggest that each *śāstra* had more than one *śākhā* in his time. The *sūtra* *ब्रह्मयज्येद्वय* (IV 3.69) tells us that *śāstras* were divided into chapters and they were named after their authors. The word *उपयाम* in the *sūtra* *ब्राह्मणतोपयामो* (I 1.39) and its interpretation by *Pāṇini* as *नियमपूर्वकाध्ययनम्* suggests that *śāstras* were studied with *नियम* or like *lectures*, *works on night* etc.

The *sūtras* *नित्ये हस्ते पाणावुपयमने* (I 4.77), *साप्रपदीनें मग्न्यम्* (V 2.22) suggest that the important details of the marriage ceremony were the same in *Pāṇini*'s time as they are now. *आदे शरदः* (IV 3.12) suggests that there were *śrāddhas* enjoined in his time. The word *दायाद* in (I 3.39) suggests that there was partition of parental property. The *sūtras* *यज्ञकर्मण्यज्ञपत्युह्यगामसु* (I 2.34), *न मृद्वह्यण्यायां स्वरितम् नदानः* (I 2.37), *यज्ञे समि स्तुवः* (III 3.31) etc. clearly show that most of the details of *यज्ञ* also were the same in his time as they are now.

From the points noted above it follows that there were *Srauta*, *Grhya*, and *Dharma* *sūtras* before *Pāṇini*'s time.

The *sūtras* *आयुधजीविभ्यश्च पर्यते* (IV 3.91), *ब्राह्मणकोष्णिके मन्त्रायाम्* (V 2.71) tell us that a section of *brahmanas* in the *Paṇḍita* country lived on weapons.

But *Krishna Ghosh* says, "*Panqrhya sūtras* of *Pikant*, *Pāṇini* must have been directly copying from the *Ri Prati śakhya*".<sup>2</sup>

1 उपयाम को भोक्तृभक्षणः या नियमपूर्वकः । तस्या उपयुक्तं माणासता इत्युच्यते य एतन् नियमपूर्वकमाचरन्ते नयन्ति उपयाम इति विद्वज्जम् नरस्य श्रुताति प्राप्तिरुच्यते शृणोति (M. B. under I-4-20)

2 *Thieme and Lorenz* (Hind. Culture Vol. IV p. 324)



# THE MAIN PRINCIPLES OF COMPOSITION IN THE AṢṬĀDHYĀYI

Paardekoop in his studies on *Pāṇini's* grammar writes: "The first five chapters deal with the theory of the ultimate components of language or the *adhyatma*, of part 1 grammar, the sixth and the seventh chapters with the theory of word cohesiveness or *vyākaraṇa* or of general and the eighth with the theory of sentence cohesiveness and of consensuality *samādhā* in general."

The main principles of *Pāṇini's* forms of literary composition are introduced in detail, namely, logical division and associative digression, and the subsidiary forms of composition and arrangement are *lopa* or *atīta*, *līṭi*, *līṭi* and *līṭi* insertion like the definitions of *śānta* and *āśānta* at the end of a *śānta* 1.1.1.1.6 or *līṭi* or *līṭi* like *āśānta* or *līṭi* at the end of a *śānta* and the subject of the following *śānta* or giving at the beginning of a *śānta* a few additions to the foregoing *śānta* and insertion by emergency. A fact of peculiar interest in *Pāṇini's* composition is the tendency towards homonymy in the main divisions of his work. The *śānta* and *āśānta* are enumerated by *Pāṇini* in 1.1.37-41 and 1.1.56-64 the former being based on etymology and the latter on function. The term *śānta* is used in its *śānta* significance to include all the *śānta* variables with a relational meaning (conjunctions, modal adverbs, close adverbs to finite verbs, prefixes to deverbal nouns and indeclinables, case adverbs which have developed into free adverbs, prepositions and in a *śānta* significance to denote only conjunctions and modal adverbs. This distinction of a *śānta* and *āśānta* significance appears to be a kind of logical

1 *Studies in the Grammar of B. Paardekoop* pp. 1-53

2 *Ibid* p. 49

3 *Ibid* pp. 50-51

4 *Ibid* pp. 7-8



*Kātyāyana*. *Ārahaṇa* was very prominent among a large number of seers. *Bhṛatya*, *Ṛṣi*, *Saṁṣṛ*, *Saṁṣṛa*, *Ārahaṇa*, etc. who wrote *Ārahaṇa* in *Pāṇini* is *Ārahaṇa*. *Kātyāyana* *Ārahaṇa* are generally prose, though some of them are verses. *Pāṇini* mentions the names of other grammarians like *Yāgyavalkya*, the propounder of the *śaṅkha* *śākhā*. *Ārahaṇa* and refers to others in expressions like *upara*, *upara*, *anar*, *acāra*, *kāra* etc.

RESEARCHERS HAVE FOUND THAT THE MORE YOU KNOW ABOUT THE

1. *attika* in de fin d' *thas* by *thas* *not* 1

उक्तानुक्तदूरकार्थविन्वाकारि तु शार्ङ्गिकम्

This is translated by Prof. C. H. Stacker as under:—“The characteristic feature of a *Barthelma* is its refinement in regard to that which is omitted or imperfectly expressed in a *utra*.” Prof. P. F. Scherer, on a close study of the most refined *chickas*

- [illegible]

of the *Udhātthasya* thinks that the *Parthiva* is to consider whether anything has been omitted in the *sūtras* that should have been stated and whether there is in them anything that is superfluous, faulty or objectionable. Prof Goldstucker, consequently says that “*Kātyāyana* did not mean to justify and to defend the rules of *Pāṇini*, but to find fault with them” and that “*Kātyāyana* does not leave the impression of an admirer or friend of *Pāṇini*, but that of an *antagonist*, often too, of an unfair *antagonist*.” Prof Kern, on the other hand, tells us that “the object of the *Parthiva* is then no other than this, without bias or prejudice to his ass such objections as might be raised to the rules of *Pāṇini*’s grammar and on the one hand to justify *Pāṇini* by defending him against unfounded criticism and on the other hand to correct, reject, and add to the rules laid down by him, where defence and justification were considered impossible.” Prof Kern deserves our gratitude for having found out the real spirit of the *Parthiva* and the attitude of *Kātyāyana* towards *Pāṇini*. In a study of all the 85 *śloka*s of the *Udhātthasya* I see that, of about 1700 *sūtras* discussed there, about 450 have no *parthiva*s. Of the remaining 1250 *sūtras* more than 700 *sūtras* are beautifully explained by the *Parthiva*’s without picking any hole in them. About ten *sūtras* are found by him to be not necessary. In the majority of the remaining 240 *sūtras* only additions and corrections or more correctly, changes in form and meaning are made. Since a long time should have elapsed between *Pāṇini*’s time and *Kātyāyana*’s time, it is just possible in the spoken language for words to have been changed both *morphologically* and

1. *Kātyāyana and Patañjali* by F. Kern p. 48.

2. *Pāṇini* H. S. Jha in Sanskrit Literature p. 91.

3. *Kātyāyana and Patañjali* p. 48.

sentiment of and to have become obsolete. Hence the expression *दुर्लभचिन्तन* may be appropriate from the stand-point of a *descriptive* grammarian, but is inauspicious from the standpoint of a *historical* grammarian. *Kātyāyana* shows himself a *historical* grammarian in having noticed such changes.

#### KĀTĪYĀYANA WAS LATER THAN PĀNINI

The following *vārttikas* clearly show the great regard *Kātyāyana* had towards *Pāṇini*.

- (1) आचार्याचारान्तर्भावमिदं. (*Vārttika* under वृद्धिरादेशे I-1-1)
- (2) भुवादीनां वृकारोऽयं मङ्गलार्थः प्रयुज्यते (*that* under भुवादयो घातवः I-3-1).
- (3) नित्यं च यः शाकलभाक्समाने  
तदर्थमेतद्भ्रमवांश्चकार || (*that* under इको यणचि VI-1-77,
- (4) बहुव्रीहिस्वरेऽगमिन् समासान्तविधेः सुकृन् (*that* under बहुव्रीहौ .. VI-2-1).
- (5) प्रातिपदिकविज्ञानाच्च पाणिनेः सिद्धम् (*that* under आयन VII-1-2).
- (6) सिद्धं नु तद्गुणसंविज्ञानात्पाणिनेर्यथा लोके (*that* under एकाचो द्वे प्रथमस्य VI-1-1).
- (7) एकशेषनिर्देशाद्वा स्वरभिधानां भगवन् पाणिनेः सिद्धम् (*that* under अ अ VIII-4-68).

The word *सुकृन्* and *भगवान्* used to refer to *Pāṇini*, speak volumes. *Kātyāyana* seems to admire the service rendered by *Pāṇini* and the great traits of his character.

of *Pāṇini* H. - 400 c. Sanskrit Literature by T. G. Andersen pp. 95-98.

- | Form according to <i>Pāṇini</i>                  | Form according to <i>Kātyāyana</i>      |
|--|---|
| (a) एकतन्त्रं (अनुशासनं च पदम् VII-1-2).         | एकतरम् (एकतन्त्रं प्रातिपद्यं वक्तव्यं, |
| (b) विद्यमानं चित्तमयम् (यत्प्रेक्ष्यतामकेन्द्रं | चिन्तयम् to think to see to (पश्यते     |
| नुनासिको वा VIII-4-45);                          | भाषायां नित्यम्).                       |
| (c) अदृश्यमन्त्रले (VI-1-147                     | अदृश्यमेतद्गुण इति वक्तव्यम्            |
| (not permanent, rare).                           | (wonderful)                             |
| (d) भोज्यं मध्ये (VI-3-69)                       | भोज्यमभ्यवृत्तायादीनां वक्तव्यम्        |
| (applicable to the eating                        | applicable to the eating of             |
| of solid alone).                                 | (solid and liquid).                     |





Since in *Kathasaritsagara*, the stories are said to be narrated by *Katyaṇṇa* and since *Katyaṇṇa* was definitely known to have written *Viṭṭika* on *Pinnas*'s work, the author may have thought it necessary that *Katyaṇṇa* should be shown as a preceptor's pupil, that *Pinnas* was an idiot, that he was able to write his work through *Saras*'s grace and through *Saras*'s intercession on and grace *Katyaṇṇa* wrote the *Viṭṭika* on his work.

But at the same time we read the following statement regarding *Pinnas* in pages 221 and 222 of the first volume of the book, *On Yuan Chwang's Travels in India* by Thomas Watters:—

"Five hundred years after Buddha's death, a great Arhat from Kashmir in his travels as in a castle stayed at the palace of the emperor (Po lo tu lo). Here he saw a brilliant teacher chastising a young pupil in reply to the Arhat's question, the teacher said he beat the boy for not making progress in Etymology. The Arhat answered, 'This boy of yours is called *rishi* (*Pāṇini*).'"

Since this story should have been current long before *Kathasaritsagara* was written, it may have been noticed that *Pinnas* was an idiot, though, according to it he was not in his next birth.

We may positively state that *Katyaṇṇa* lived long after *Pinnas* from the following point — Page 52 of the *Dravyasamgraha* by *Vyāḍi*: (under 11264; *Paṭanjalī* states शाश्वतं नित्यं दशभाषणेन सहस्रहस्यं कृतिः (under 11360), स ग्रन्थ एतन्नाथान्येन परीक्षितम् (*Pasupati*) and आपि दशभाषाणि नीयव्याडिप्रणेन सीया. (under VI 230), and *Kathasaritsagara* says,

अध्यापयितुमस्मांश्च प्रवृत्तो भूदसौ ननः ।

सकृच्छ्रुते मया तत्र द्विः श्रुते व्याडिना तथा ॥ (1179)

since he is a *Dhīrāja* and he was a contemporary of *Kaṭya* a *śāstrī* could not have been *Pāṇini's* contemporary. He could have lived at least 200 years later than he.

### • KĀTYĀYANA'S BIRTHPLACE ETC

He is said to have been born at *Kaśīnubī*, to Śrīmadraja and *Uśadatta* and educated under *Yasa* at *Pataliputra* to have narrated the stories found in the *Kaṭhaśāstra* in the forests of the *Liṅdhya*. He is also said to have been the pupil of *Yagīśa*. Perhaps the *Uttika* यत्नादयु पृथिवीर्मन्यस्य मन्यमभाव under IV 2 138 suggests that he is *Madhyama*. From *Patañjali's* statement प्रियतद्विना शक्तिर्ज्ञान्या under यथा शक्तिर्बुद्धिकेषु in *Puṣpasāhita*, it is generally held that *Kātyāyana* was a Southerner and he was married to *Uśadatta*. R. G. Bhandarkar takes him to be a Southerner and Prof. Godstucker says that he is one of the Eastern school. The reason therefor is that *Kātyāyana*

१. "सर्वं यन्तर्गण्यन्ता वाच्यत्वात्पाठान् शर्णानि कत्यायनात् पूर्वतन इत्यन्तायमेव विज्ञेयम्, नतः कत्यायनस्यैव शर्णानि कुतश्च कणस्य वार्तिककारः स स्वग्रन्थे तदुक्तं वरं शर्णानिमु आचार्यस्त्वमे स्वीकृतवान् *subhokaputra* ॥

२. कौशाब्देन यामदत्ताभ्यां ना शर्णिवास्त इत्यपि द्विविधभूतस्य भार्या च वसुदत्ताभिर्वाभवत् ॥

यमास्तस्माद्द्वैवरादेयं वाच्यमस्ति शायन (I, 30-31)

आग्नेयं पाठलिकं नाम पुन नन्दस्य भूपते

न्यायस्य विज्ञेयं वाच्यं यो वयमेतस्मादवागम्यते (I, 31-32-30)

इत्यास्मान्प्रताप्तेषु रुपादिषु शुचौ भुवि ।

वर्षोपावाथ आहुतमकर्तृदिव्यया विष्णु ॥

नन्देनन्तस्मेवास्मा वद पदज्ञा उवाचिन्ता (II 78-79)

इत्यागम्याय कदा मध्ये विन्यासः क्षणभूतये ।

पुननरस्यमन्तस्मै प्रकृत्यमवर्णयत् । (IV 1)

3. *Of Indian Antiquary* Vol II p 240

4. *Pāṇini* His Grammar in Sanskrit Literature p 182

is called आचार्य and *Pitampal*, आचार्यदेदीय 'is known in the *Pratya* under वनदेवेभ्यः परिमाणे वनुषः V 2 39) and *Pitampal* is taken by him to be identical with *Gonardiy*, as his *Pratya* under the title आद्यन्तवदेकस्मिन् (I 1 21), and *Gonardiy* is in the eastern country and the *Kasika* gives under षड् प्राचां देशा I 1 7 to the example गोनदीय. But it will be dealt with later on that it is not easy to decide that गोनदीय refers only to *Pitampal*. If so, the theory that *Kathayana* belongs to eastern school may not stand. If it is stated that, as he is said to, *Kathasarasvata* to have studied at *Pitampal*, he may be taken to belong to the Eastern school. It is also stated there that he followed the school of *Isakapāṭharina* which he studied from *Isaka* from the way in which *Kathayana* explains many verses of *Pāṇini* as if he is an *ath* *commentator* on *Pāṇini*. If this is for *Pāṇini*, it is certain that he should have been an adherent of the *Pitampal* school. And as the *madhuchāra* near his birth place *Kasika*. As it was stated to be a *commentary* of *Pāṇini* he is to be explained. From the way in which he refers to *Kaṭya* in many places in the *Mahabhasya*, it is clear that he holds him as a great seer who well supplemented *Pāṇini*'s system. This is a clear proof that *Pitampal* cannot be taken to have stood at *Uttam*. In this case we have to take it that this *madhuchāra* following some of the northern grammarians who

1. वेदाचार्य वेदव्यास अन्वचन्द्र (M B under अन्वचन्द्रायाः ... II 3 3 वनपर्व  
III 9 141 आचार्यत्वं IV 3 4 and वनपर्व VI 1 11)

a. आचार्येण पर्यायनामं वान्मन्त्रं M B under ध्वं ... I 1 14

b. सुष्ठुच्यते अलान्यस्य म्याने विज्ञानस्यानुसंहारं वनपर्व काठपुत्रम् (M B under  
अलान्यस्य I-1-52)

c. पठिष्यति आचार्यः (M B under वनमन्त्रेनां सप्तम्या VI 4 44)

d. भात्राक आचार्यः महतः शार्ङ्गधस्य मन्त्रार्थं सिद्धशब्दभाटनः प्रयुक्तं, प्रजाप-  
तः आचार्यो मन्त्रार्थवैषः सिद्धशब्द आदिनः प्रयुक्तो भावध्यातः (M B under the  
*śāntika* in *Pāṇini*)

might have inferred him in that way. Under the *śūtra* पञ्चत्रयविप्रतिपत्तिरिति दक्षिणतः, II 2 1, of the *Baudhāyana Śrautasūtra* (1906), the commentator says दक्षिणेन तर्मेदामुत्तरेण कन्यार्तायाम् at I 2 2 1 p. 10, and *Kaṇvaśāstra* makes mention of दक्षिणान्यानाम् in II 10 4 p. 10, 11, 12 and *Bhattacharya* mentions दक्षिणान्येषु in his *Śrauta Sūtra* p. 10. दक्षिणान्य is generally taken by modern scholars to refer to the west of दक्षिणापथ or Dec. 3. *Pāṇini* gives the direction of दक्षिणान्य in IV 2 98 to denote only a Southerner. But here it is a matter for further consideration whether *śūtra* 1000 is taken as a Southerner because he was surrounded by the residents of countries north of his place or in account of his having resided long in the forests of the *Vindhya*s.

### MERITS OF KĀTYĀYANA

In explaining *śūtras*, he adopts the method which is generally used in dealing with an *adhikarana* by giving the *pramāṇa*, by setting the points raised and finally giving *adbhānta*. He also explains grammatical points on the analogy of matters found in the world and mentioned in the *śāstras*, from the experience of the world, from nature, from *nyāyas* or maxims like.

एकदेशविकृतस्यानन्यत्वम् (under I-3-50 and VII 3 45)

द्वयदेशविकृतत्वम् (under VI 1 1)

अपवादन्यायः (under I-3-9)

अथ तर्किके ४७३ (1<sup>st</sup> part under इदमर्थेन II, स्थानवशादेतेषां स्थानयोः I 1-36, and एकः पूर्वपरयोः VI-1-84).

अथ तर्किके ४७३ (2<sup>nd</sup> part under इदमर्थेन VII 1 1 एकः पूर्वपरयोः VI-1-84 etc)

अथ तर्किके ४७३ (3<sup>rd</sup> part under इदमर्थेन VI 1 1 अपवादः I 1-36, अपवादोपपत्तिरन्यथा VI-2-36 etc)

अथ तर्किके ४७३ (4<sup>th</sup> part under इदमर्थेन VI 1 1 अपवादः I 1-36, अपवादोपपत्तिरन्यथा VI-2-36 etc)

सम्बन्धिशब्दां तुल्यम् (under I 1 71)

and from *nyāyas* based on *Dharmasāstra* like

गुरुचद्रम्पुत्रः (under स्थानिवदादेशोऽनन्विधौ I 1 36)

धर्मशास्त्रं च तथा (under समुपाणामेकशेष एकविभक्तौ I 2 64)  
etc.

He is the author of the following *parihāsās*

(1) उपपदविभक्तेः कारकविभक्तिर्वन्दीयसी (under II 3-19,

(Case-relation of a noun to the verb is stronger than that to another word in the sentence).

(2) प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् (under IV 11)

(Mention of a stem includes the stem formed by adding the gender-affix to it).

(3) अननुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम् (under IV-1 15)

(Mention of one witho it इन् does not include the same with इन्)

(4) संनिपातलक्षणो विधिरनिमित्तं नद्विघातस्य (under I 1-39)

(Rule bringing out the combination of two things never destroys it.)

(5) यस्मिन्विधिस्तदादाववग्रहणे (under I 1 72)

(If a letter in the locative case qualifies another word in the locative, the former should be taken as the initial letter or the latter).

He exclaims the authority of grammar that it enjoins the correct usage of words through such expressions as

साध्वनुशासनेऽस्मिन् (under I-1-44)

सदन्वाख्यानाच्छास्त्रस्य (under I-1 62)

### वचनप्रामाण्यात् (under VIII-2 1)

This clearly shows the high regard *Kātyāyana* had toward *Pāṇini*.

He tells us that *Pāṇini* makes use of the *saṃjñā* from the previous grammar *Īpśādana*<sup>1</sup> and mentions वाजपयान व्याडि and पैष्करसादि who are not mentioned by *Pāṇini*.

He shows that in certain cases, the *sūtra*s may be split in a different way. From this he clearly informs us that they were studied in *Sandhitī* form and they were taught how to split it into different *sūtra*s by the teachers. Since *Kātyāyana* suggests *apabhṛta* in many places, it is quite possible that he should have lived long after the time of *Pāṇini*. His knowledge of Southern India made him modify *Kambhūjaka* (IV 1 175) into *Kāmbhūjaka* *lakṣaṇa* in the Chola country.

He gives us room to infer from his statement सर्वस्य वा चेतनावचना under the *sūtra* धानो कर्मणः (III 1-7) and *Keilhorn's* commentary आन्मात्रैतदधानेन and *Vajraprabhata's* gloss सर्वस्य परिणामदर्शनेन चेतनाधिष्ठानं विना न च तदस्मत्प्रधानसर्वस्य तदधिष्ठितत्वं ज्ञायते on the same text he was an *adṛṣṭa* and his expression वचनप्रामाण्यात् under III 1 shows that he considered the शब्दप्रमाण to be most powerful.

In the discussion on समर्थः पदविधिः (II 1 1) there is a sentence वार्तिककारवचनप्रामाण्यात्. Its other reading is वार्तिक वचनप्रामाण्यात्. *Keilhorn* having taken the former reading says thus:—

न च वचनस्यपि वार्तिकत्वात् वार्तिककृता स्वीयवचनं कथं प्रमाणत्वेनाश्रयणमिति भाष्य वार्तिकेत्याद्यनुपपन्नमिति वाच्यम् । अन्योऽयं वार्तिककारो वार्तिककारान्तरीयतद्वचनं प्रमाणान्तरत्वेनाश्रयतीत्यदोषान् ।

1 पूर्ववचनदेशेन तदपमानमथान् इति under IV 1 14.

2 द्रव्याभिधानं व्याडि (under I-2-64).

3 नया द्वित्वस्य शास्त्र पैष्करसादि (under VIII 4 48).

4 Keilhorn's edition.



But since सिद्धं नु काङ्क्षन्निदुर्गतिवचनाप्रादयः कार्यः is found as a *vārttika* under the *sūtra* कुर्गतिप्रादयः (II 2 18), the statement of *Āṅgīrabhaṭṭa* needs revision and it is better to take the second reading and to interpret that one *vārttika* mentioned elsewhere is stated in support of another *vārttika*. Hence it is not safe to infer that *Kāṭhyanaka* referred to another *Vārttikakāra*.

*Patanjali*'s statements वाचिकमुचिकः साङ्ग्रहगुचिक, and सवार्तिकः समङ्ग्रहः under कतृवर्थादिसूत्रान्तादृक् IV 2 60 suggest that *Kāṭhyanaka* and *Yādy* were contemporaries, that they respectively wrote *Vārttika* and *Saṅgraha*, that *Pāṇini's sūtras* were studied along with *vārttikas* and *Saṅgraha* and that *Patanjali* made use of both in his *Uphabhasya* 1

The *vārttika*:

नाम च धानुजमाह निरुक्ते व्याकरणे शकटस्य च लोकम्

under उणादयो बहुलम् (III 3 1) shows that the *Vārttikakāra* wrote his *vārttika* after *Yaska* wrote his *Nirukta*.

The *vārttika*:

भूवादीनां वकारोऽयं मङ्गलार्थः प्रयुज्यते

shows that the practice of doing *मङ्गल* to see that one's work is completed without impediment was prevalent before *Vārttikakāra's* time.

The *sūtra* एच इग्रस्वादेशे (I 1 48) is found stated to be unnecessary by the *Vārttikakāra* on the strength of the point एङ्गः मस्थानन्वान् and ऐचोश्चोचरभूयस्त्वान्. Under the *sūtra* एदुतायेच इदुतो (VIII-2 106) he gives the *vārttika* सिद्धं नु इदुतोदीर्घवचनान्. Since this is possible in the opinion of *Patañjali* only when मात्राऽवर्णस्य

1 मङ्गलं कृतप्राधान्येन परीक्षितं तस्यो वा मङ्गलं कथं वेदते । मङ्गलादीनां प्रयोजनमाय-  
प्युक्तानि । ननु त्वेयं निर्णयो यद्यपि तस्यो अत्रापि कथं उभयवापि लक्षणं प्रवर्तमानं  
ननु मङ्गले तावत्कथं प्रातः उद्दिभावात्मन्यामङ्गलं निचययौवसायिनो ग्रहणाभाते (Paspas-  
āṭmaka)

मात्रेवर्णवर्णयोः, *Āṅgīrṣha* says that *Kaṭya* is inconsistent. It may be noted that it is the *Taittīyapratishā* that says

अकारार्धमकारयोगादि (I.26)

इकारोऽर्धः पूर्वस्य गेयः, उकारस्तुलरस्य (I.28,

while *Suklaṅgīrṣhaprātisākhya* says

ऐकारौकारयोः कण्ठ्यः पूर्वा मात्रा तान्त्रोष्ठयोःसुतः I.73

The *Āṅgīrṣha* विन्ने वाच्यार्थनसम्बन्धे and आदिन्यवन्त्यु, found in *Pāṇinīyāsaka* and *Pratyaśākhya* have parallels in the *Jaiminiya sūtras* औत्पत्तिकन्तु वाच्यस्यार्थेन सम्बन्ध (11.5) and आदिन्यवद् योगयथम् (11.15). Those along with the *Āṅgīrṣha* आद्यपराश्रयानामन्यभाष्ये स्वरवर्णान्तुपूर्वदिशकालनियतत्वात् under V.2.39 suggest that it is possible that *Kaṭya* lived after *Jaimini*. And it is like न घानुलोप आर्धघानुकं, कीर्धिवीट्याम्, नाज्जली, एन इग्रभादिना are found unnecessary by *Kaṭya*. It has already been stated that *Kaṭya* made his contribution to the *Pratyaśākhya*. He was, perhaps, aware of the science of medicine since he says

तस्य निमित्तप्रकरणे वातपित्तश्लेष्मस्य, शमनकोपनयोःपस्यहृद्यानम under V.1-38.

## PATAÑJALI.

### HIS LIFE

*Bhartṛhari*, in his *Lakṣyaṇīya*, says that it is through grammar one learns the correct words, that the knowledge of grammar leads one to *Mokṣa*, that grammarians became so lazy as to need short cuts in grammar and that, consequently, the *sāgraha* was not studied, that *Patañjali*, the great, composed the *Mahābhāṣya* bristling with the worldly maxims, that its study became limited to a narrow circle, that it existed in a book-form among *Dākṣaṇḍīyas*, that the

1 एवम् वाच्यार्थनसम्बन्धे (Uddṛṣṭa under VIII-2.106)

*Acarya Candra*, at the request of *Abhimanu*, the king of *Kashmir*, learnt it under *Parvata*, and popularised its study in *Kashmir*. He suggests that *Patanjali* was the author of treatises on *Yoga* and *medicine* and others express it plainly :

1 तत्त्वबोधोऽथ शब्दानां न स्ति व्याकरणादहम् । (1) *kyapa-dhya* 1 13,

तद्वाग्म्यपवगम्य वाङ्मयानि विचित्रा नतम् । *ibid* 1 14

प्रवेष्टेण सङ्क्षेपेनवीनत्यविद्यापरिग्रहान् ।

गङ्गापथे रीयाकरणाद सङ्क्षेपेऽस्तसामानम् । *ibid* 1 141

कुलेऽथ पतञ्जलिना युक्तो तीर्थदर्शिनः ।

समुपा न्यायपात्रानां मयाभाये निबन्धनम् । *ibid* 1 145

यः पतञ्जलिशिष्येभ्यो ब्रह्मे व्याकरणागमः ।

काले स वगक्षणात्पु प्रथमं स व्याकथ्यते । *ibid* 1 148

पञ्चमभाष्यं लक्षणा भाष्यवीजानुमार्गिभिः ।

न नीता स व्याकरणे वन्द्योऽथ वाङ्मये तु न । *ibid* 1 151

अभीष्टमन्त्राभ्यास्यु शतमन्त्राभ्यासम् *R. taranga* 1 174

बन्धाभावाद्वाङ्मयस्यैव व्याकरणायगमम् ।

प्रपाठनं महाभाष्यं स्वे न व्याकरणे कृतम् न *ibid* 1 179

*Abhimanu* lived about 100 B. C. (Dr. Deo Datt Shukla) he lived between 40 and 85 A. D (Professor Ludden)

2 यामवावकुर्दिविषया ये मूलास्सामयिष्यताः ।

निबन्धनात्क्षणाभ्यात्मसामयिष्यताया विग्रहः । (1) *kyapa-dhya* 1 116

3 पतञ्जलमहाभाष्यचरकपतञ्जलम् ।

मन्त्रोपायानुपायानां दृष्टिपतये नमः ॥ (1) *carakasamhitā cakradattanyāyikhyā* (1) 1

अनन्तश्चिन्तयामास रोगोपशमकरणम् ।

सचिन्त्य स खलु तत्र मुनेः पुत्रो बभूव ह ॥

यतश्चर इवायातो न ज्ञातः केनविपरीतः ।

तस्माच्चरकनाम सा ग्यातश्च । आनमणदत्तः ।

आश्रमस्य मुनेः तत्राभा आश्रमशान्त्याऽभवत् ।

मुनयो बहवस्तैश्च कुले तन्त्रं खकं खकम् ॥

तेषां तन्त्राणां संस्कृत्य समाहृत्य विपश्चला ।

चरकणात्मनो नाम्ना ग्रन्थाऽयं चरकः कृतः ॥ *Haraparakṣa* in the introduction to *Himavāṇya's Kāśyapaasamhitā*

आमा नाम अनुभवान् वस्तुतत्त्वस्य काश्म्येन निश्चयवान् ।

गर्गादिचक्रावांशे नान्यथावादी यः स इति चरकः पतञ्जलः (*Nāpajñāna* a *Vāyā-karakaśāstrādāntamāhāt* p. 12.)

योगसूत्रे पतञ्जल्युक्ते. (*Nāpajñāna* in the last adhikarana of *Pāspasa* a *Mahābhāṣya*).

But there are also others who think that *Patanjali*, the author of the *Yôgyasûtra* is different from *Patanjali*, the author of the *Mahābhāṣya*.<sup>1</sup>

I-tsu-<sub>g</sub>, the Chinese traveller, writes "There is a commentary on the *virtu sūtra* entitled *cūru* containing 24,000 slokas. It is a work of the learned *Patanjali*. This again cites the former sūtras (*Pinnu*) explaining the obscure points and analysing the principles contained in it and it illustrates the later commentary (*virtu*) clearing up many difficulties. Advanced scholars learn it in three years.

*Ramanbhadra Dikṣita*, in his *Patanjali-cūta* says thus. *Grāhita*, the daughter of a *muni* gave *arjya* to Śiva god praying for a son. Śiva, the lord of serpents, fell in her hand in the form of a snake. He then prayed to Śiva at Chidambaram to enable him to write a *bhāṣya* on the *sūtras* of *Kṛtyakāma*. He granted it, thousands of pupils went to him to learn his *bhāṣya*. He agreed to teach them on condition that he would hang a curtain between him and them and they should never meddle with it. So did the instruction go for some time. On a wondering at the way he answered their questions, they threw aside the curtain. He cursed them at once. One of them was then absent. Though he was cursed for having gone away in the middle without performing *uttharaśanti*, he, after his repeated request, was informed that he would be freed from the effect of the curse after teaching

1 अथ च योगशास्त्रकारज्ञानं भोज इति मन्त्रशास्त्रस्यान्वेष्यमस्ति ।

अन्यत्रोक्तं ताने पाश्चात्त्यैषिककथा । 1 *causpatya*

केवाचमने योगसूत्रकारकृतं तदभाषकतु पाठय मेन एव

अनयोपनेयतां तु निर्दिष्टानि पाथान्ता । (*Satohikalpaudama*)

सूत्राणि योगशास्त्रं वैश्वक्यान्त्रं च वाचकानि स्त

वृत्ता पतञ्जल्युक्तं पञ्चम्यान्त्रं त्रयोदश ब्राह्मणं *arjya-cūta* by *Ramanbhadra Dikṣita* V-25).

2 Cf. A record of the B. Library by I-tsu-<sub>g</sub> and translated by J. Takakusu p. 178. Prof. Max Müller points out that *Patanjali* is called *cūruket* or *cūru-kara* by *Bhartrhari*.

*Mahābhāṣya* to him who would answer correctly that the past passive participle of एच is एक. *Candragupta* who came from *Ujjain* gave him the answer and he was taught the work. His son by a *sādhvī* wife was *Bhartrhari*. He wrote *Vākyaśeṣa*, *Īhaṅkīya* and the *sādhukā* of *nīti*, *śringara* and *amīya*. *Kaṇva* takes the epithet मोनदीय to refer to *Patanjali* and *Viṃśabhūṭa* mentions that गोपिका-पुत्र was taken to refer to *Patanjali*. The word मोनदीय, *Haridakṣa* says in *Bhāṣya* *śāntarām*, refers to *Vārttikakara*. It

- [illegible]

occurs four times in the *Mahābhāṣya* under the *sūtras* आद्यन्तवदेकस्मिन् (I-1-21), न वदुर्वीहो (I-1-29), तत्रोपपदं समर्पयिष्यम् (III-1-92) and जराया उरस्यन्यतरस्याम् (VII-2-101).

In the first case when it is said that आद्यन्तवद्भावः need not be mentioned in the *vārttika* अपूर्वानुत्तरलक्षणव्याद्यन्तयोः मिदमेकस्मिन्, the expression गोनर्दीयस्त्वाह 'मन्यमेतन्मति त्वन्यस्मिन्निति' 'मति त्वन्यस्मिन् . ' is the first *vārttika* under the *sūtra*. Hence the *vārttika* 'अपूर्व . . ' should be taken to belong to one who is other than the author of the *vārttika* 'मति नु . . . ' If the first *vārttika* belongs to *Kātyāyana*, गोनर्दीयः should refer to him alone. If the *vārttika* 'अपूर्व . . . ' is taken to belong to him, गोनर्दीयः should refer to another *Vārttikakāra*. A doubt may arise whether *Patañjali* quotes any *vārttika* belonging to any *Vārttikakāra* other than *Kātyāyana* at the commencement of the discussion on any *sūtra*. The *vārttika*

स्मादिविधिः पुरान्ते यस्यविशेषेण किं कृतं भवति ।

न सप्तपुराणतन इति सूचता कात्यायनेनह ॥ under the *sūtra* नदः से seems to belong to the *Slokanavārttikakāra* since mention is made here of *Kātyāyana*. In any case it seems that it cannot refer to *Bhīṣmakāra*. In the second case when it is said that, on the authority of the *sūtra* न वदुर्वीहो, only the forms त्वत्कप्पितृकः and मत्कप्पितृकः can be taken to be correct, we find गोनर्दीयस्त्वाह "अकच्स्वरो तु कर्तव्यो प्रत्यङ्गं मुक्तसञ्चयी" Here too it is better to take गोनर्दीयः to refer to *Kātyāyana* or another *Vārttikakāra*. It deserves to be noted that the author of the *Kīṣkī* has not mentioned the forms त्वत्कप्पितृकः and मत्कप्पितृकः and consequently has not recognised the statement अकच्स्वरो तु कर्तव्यो प्रत्यङ्गं मुक्तसञ्चयी, which gives room to infer that गोनर्दीयः here may refer to a *Vārttikakāra* other than *Kātyāyana*.

In the third case when it is said that there will be no authority sanctioning the correctness of the word काशकटीकारम्

n. the sentence इच्छाम्यहं काशकटीकारम् we find इष्टमेवेतन्नानर्दीयम्. Here too there is no harm if गोनर्दीय is taken to refer to a *Varttikakara* other than *Katyayana* and not to *Bhasyakara*.

In the fourth case when it is said that the forms अनिज्जरम् and अनिज्जरे have no authority sanctioning their correctness, it is said गोनर्दीय आह 'इष्टमेवेनम् संगृहीतं भवति'. Here too the same thing may hold good as in the third case.

Taking all this into consideration, it seems to me that गोनर्दीय refers to a *Varttikakara* of the Eastern school.

There is another argument also which may lend support to this. *Katyayana*, in his *Kanvaśāstra* quotes गोनर्दीय on five occasions and गणिकापुत्र on eight occasions. On one such occasion while dealing with the number of *anuyāyas* he says

अन्यकारणशदान् पञ्चपरिगृहीताणि पाक्षिकी चतुर्थीति गणिकापुत्र.  
1-5-5.

उक्तान्नयालभावाकुल्युधतिरूपचरान्यन्याम् अष्टमीति गोनर्दीय  
1-5-25.

When the number of *nyāyas* according to *Goṇakaputra* is four and that, according to *Goṇardiya*, it is eight, it is not possible for both to be one and the same person. It then follows that both the epithets cannot refer to one person, *Goṇakaputra*. Besides it is not generally known that *Goṇardiya* wrote any treatise on *Kanvaśāstra*. It is safer therefore to conclude that both *Goṇakaputra* and *Goṇardiya* do not refer to him.

If it is decided that *Goṇardiya* does not refer to *Goṇakaputra*, the statement that he is an Eastern grammarian cannot stand, as also the statement that *Katyayana* also belonged to the Eastern country. *Parbhataśāstra* *Chakravartin*



opinion that he is a Southerner needs revision. There are strong reasons to believe that *Patanjali* should have studied under the principal disciples of *Katyāyana*.

It has already been stated that many *sūtras* of *Patanjali* are discussed by *Katyāyana* in the form of *adhibāṇanā*. The *sūtras* which of the *śaṅkharas* are *pūrvapakṣa* and which of them are *siddhāntapakṣa* is not very easy. It can be easily done if it was let down from teacher to pupil. In many places *Patanjali* states यथा लोकिकवैदिकेषु, यथा लोके, लोकवत्, लोकवत्तु तत्त्वित्तम् स्वभार्याविक्रयान् धर्मशास्त्रं न तथा etc. At least it was let down from teacher to pupil, the applications of the theory of *śāntarā* could hardly be easily known. A cursory study of *Pratyaṅgya* will convince any one that *Patanjali* should have studied under *Katyāyana*'s disciples or their disciples.

His range of personal knowledge of geography of India extends to Kashmir on the north, *Paṭaliputra* in the east and Ujjain on the south. He mentions that *Śrāvastī* is a city of the northern country, that *Kaśyapa*, *Daśarupya*, *Ujjain*, *Śrāvastī*, *Paṭaliputra*, *Ujjain*, *Śrāvastī* and *Kaśyapa* are *śāntarā* of *Paṭaliputra* which he mentions there is

१. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)

२. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)

३. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)

४. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)

५. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)

६. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)

७. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)

८. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)

९. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)

१०. *Śāntarā* of *Paṭaliputra* (M. B. under Vol II p. 18)



*Pañcāṇḍa* <sup>1</sup> *mañi* *Kandī*,<sup>2</sup> *Kurū*,<sup>3</sup> *Madra*,<sup>3</sup> *Pañcāla*,<sup>6</sup>  
*Videha* *Kosala*,<sup>7</sup> *Kāśi*, *Vidarbha*,<sup>10</sup> *Anga*,<sup>1</sup> *Vanga*,  
*Trupata* <sup>1</sup> *Sarāstra*, *Kāmbhoja*,<sup>14</sup> and *Kērala*,<sup>5</sup>

*Patañjali* tells us that brahman women studied the  
 grammars of *Īśa* and *Kaśakṛtsna* and a cave was called  
*Kiśkindha*.<sup>17</sup>

*Patañjali*'s knowledge of medicine is seen from the  
 following :

(1) इचिषपुंसं प्रत्यक्षो ज्वरः नङ्गलोदकं पादरोमः आयुर्वे घृतम्  
 (M. B. under I-1-58 and VI-1-32)

(2) मूत्राय कल्पते यवागूः उच्चाराय कल्पते यवाश्लम (M. B.  
 under II-3-13).

(3) अर्नीत्सारे व्याधि (M. B. under III-3-17).

His knowledge of architecture is seen from the following :

(1) कृतदमश्चुश्च पुनः श्मश्रुणि कारयति (M. B. under  
 VI-1-127).

पञ्चानां नदनां समान्य एवमेव (M. B. under IV-1-88)

पार्थः पञ्चनदे देष्टे बहुधान्यधनान्विते ।

वसन्त वः स्वस्य जनस्य मुनिमण्डप (Patañjali V 38-12)

2 3 & 4 (M. B. under I-2-49)

5 मद्राजः (M. B. under IV-1-1).

6 पञ्चासाञ्चरति (M. B. under III-2-16)

7 वैदेहः (M. B. under I-4-1).

8 & 9 कश्चिक्रोसलीयाः (M. B. under IV-1-54)

10 वैदर्भः (M. B. under I-4-1)

11 & 12 आङ्गकः आङ्गकः (M. B. under IV-3-120)

13 पञ्चम्रगतं पुनः देव (M. B. under VIII-1-5)

14 Cf. *Posposāhnikā*.

15 M. B. under कम्बोजान्जलम्.

16 अपिशितमधीते पादणी अपिशितः प्राणगी .. काङ्कृत्स्नमधीते काङ्कृत्स्ना प्राणगी  
 (M. B. under IV-1-13)

17 M. B. under VI-1-157

(2) दित्थिविशेषाद्वा (M. B. under I 2 9)

(3) शिल्पिनः उत्पाद्यमानाः उपचयान्तरेण प्रक्षालयन्ति (M. B. under V-3-55).

His wide knowledge of the world is patent from the following:—

(1) कश्चिन्न कान्तारे समुपस्थिते सार्थमुपाटने; स यदा निष्कान्त कान्तारो भवति तदा सार्थं जहानि (M. B. under I 1 74)

(2) पाञ्चाला जनपदः सुभिक्षं सम्पन्नपानीयः बहुमाख्यफलः. (*ibid* I-2-52).

(3) बदरी मृक्षमकुण्टका मधुरा वृक्षः (*ibid*)

(4) समाने रक्ते वर्णे गौर्गोहित इति भवति अश्वः शोण इति. समाने च काले वर्णे गौः कृष्ण इति भवति अश्वो हेम इति : समाने च शुक्ले वर्णे गौः श्वेत इति भवति अश्वः कर्क इति (*ibid* I 2 71) and (II 2 29).

(5) सावः उत्कालितपुष्का वाहाय च विक्रयाय च (*ibid*).

(6) साङ्गेश्यकेभ्यः पाटलिपुत्रका अभिरूपतराः (*ibid* I 3-11 etc.)

(7) सोऽयं दुर्वलः सन् बलवद्भिः सह भारं वहति (*ibid*)

(8) साङ्गेश्यकेभ्यश्च पाटलिपुत्रकेभ्यश्च माथुरा अभिरूपतराः (*ibid* V-3-57)

(9) ग्रामादागच्छन् कांस्यपात्र्या पाणिनौदनं भुङ्क्ते (*ibid* I-4 21)

(10) गोमयादृश्चिको जायते, गोलोमाघिलोमभ्यो दूर्वा जायन्ते (*ibid* I-4-30).

(11) कश्चिन्न कश्चिदामन्त्रयते 'सिद्धं भुज्यताम्' इति । स आमन्त्र्यमाण आह 'प्रभुनं भुक्तमस्मभिः' इति, आमन्त्र्यमाण आह 'दधि खलु भविष्यति, पयः खलु भविष्यति' इति । आमन्त्र्यमाण आह 'दध्ना खलु भुञ्जीय, पयसा खलु भुञ्जीय' इति (*ibid* I-4 49)

(12) इह यः पयः प्रनुष्यो दुःस्वार्तो भवति सोऽन्यानि दुःखान्यनुनिशम्य विरमक्षणमेव ज्यायते । (*ibid* I 4-50).

(13) भिक्षुकोऽयं द्वितीयां भिक्षां समाप्ताय पूर्वां न जहाति.  
सञ्चरयिष्य प्रवर्तते (ibid II 1 1)

(14) अयनमेतत्कुला न चिरं स्यात्तारो भवन्ति (ibid II 1 47)

(15) लोहितशालिमान् ग्रामः (ibid II 1 68)

(16) सर्वे मनुष्या अत्येतालेन महतो महतोऽर्थानाकाङ्क्षन्ति, एकेन  
मासेन शतसहस्रम् (ibid).

(17) समानर्महमानानाञ्चाधीयानानां च केचिदर्थयुज्यन्ते अपरे न  
(ibid II-2-8 etc.)

(18) कीदृशं ब्राह्मण्यमानं प्रतिकीलं निर्हन्ति (ibid II 2 6 etc.)

(19) खे नाम चतुर्भिर्गन्तप्रकारैर्भवति क्यणाकपतहरणायाचक्षाया  
विनिमयादिति (ibid II-3-50.)

(20) अतस्थिका ध्रुवजन्तवः । अथवा येरां स्यं शोषिते नास्ति न  
ध्रुवजन्तवः etc (ibid II-4-8).

(21) य एते वृक्षाः कर्मकरा नाम, तेऽपि स्वभृत्यैर्मय प्रवर्तन्ते,  
भक्तैर्लेन च लप्स्यामहे परिभाषाश्च न नो भविष्यन्ति इति । तथा य एते  
शिष्यिनो नाम तेऽपि स्वभृत्यैर्मय प्रवर्तन्ते वेतनं च लप्स्यामहे, मित्राणि च  
नो भविष्यन्ति इति (ibid III 1 26)

(22) शयाना वरुते दूर्वा... आसीनं वरुते विमम् (ibid III 2 120)

(23) कश्चिदग्राही शालिकलापं मनुष्यं सपलालमाहरति ज्ञान्तीय  
कृत्वात् । स यायदादेयम् नावदायात् तुपलालान्युद्धृजति (ibid III 3 18).

(24) भोगवानयं देश इत्युच्यते यस्मिन् गावः समस्यानि च वर्तन्ते  
(ibid V-1-9).

(25) अथोऽयं यद्यन्वारि योजनानि गच्छन्ति, अथतरोऽयं याऽष्टौ  
योजनानि गच्छन्ति (ibid V-3-55).

(26) इह समाने आयागे विस्तारे च पटस्य अन्योऽर्थो भवति  
कादिकस्य अन्यो माधुरस्य (ibid).

(27) पटुरयं ब्राह्मण इत्युच्यते यो लघुनोपायेनार्थान् माधयति,  
पटुरस्योऽयमित्युच्यते यो न तथा माधयति (ibid V 3 67).

(25) लोक ईश्वर आश्रापयति' आमाङ्गामान्मनुष्या आनीयन्तां प्राग्गङ्गे ग्रामेभ्यो ब्राह्मणा आनीयन्त्वमिति येषु तत्र ग्रामेषु ब्राह्मणा न सन्ति न तद्दीदानीं ततोऽन्यन्यान्वयमे भवति । *(ibid VI-1-2)*

(26) क्षीरोत्तरे संपुके आमिश्रन्वाद्य ज्ञायते कियत्क्षीरं कियदुदकम् इति, कस्मिन्वावकाशे क्षीरं कस्मिन्नवकाशे उदकमिति, पर्वमहाप्यामिश्रन्वाद्य ज्ञायते का प्रकृतिः क प्रत्ययः, कस्मिन्वावकाशे प्रकृतिः कस्मिन्नवकाशे प्रत्यय इति *(ibid VI-1-9)*.

(30) लोकं यो ह्ययंस्तुल्यचल्योरकं प्रयो भवति स तयो पर्यायेण कार्यं करोति, यदा तु तमुर्ध्वं पुनरपश्यतो नानादिषु च कार्ये भवतस्तत्र यथासाधारिणोऽप्यर्थी भवति, तत्र उभयोर्न करोति *(ibid VI-1-85)*

(31) शतधागेऽयं मणिः *(ibid VII-1-15)*

(32) कश्चिन् कञ्चित् न तयायमाह अस्य स्वस्य शादकं यय' *(ibid II-1-51 etc.)*.

33 गुण्णा शिष्यपक्षप्रवच्छाद्य शिष्येण च गुण्छल्यवत् परिचास्य *(ibid IV-4-62)*.

(34) य आशु कर्तव्यान्तथास्त्रिण करोषि स उच्यते शीतक इति, यः पुनराशु कर्तव्यान्तथास्त्रिण करोति स उच्यते उष्णक इति *(ibid V-2-72)*,

(35) तद्वानां स्त्रियो रक्षगता यो य पृच्छति कस्य शूयं कस्य यूयमिति ते न तत्र भवेत्याहुः *(ibid VI-1-2)*

36) अत्राश्रणमालय इत्युक्ते आश्रणसदृश एवानीयते, नानो लोष्ट मानीय कृती भवति *(ibid VII-1-12 etc.)*,

37) हरिद्रा चतुस्य पार्श्वे, कापार्यो गर्वभस्य कर्णा *(ibid VII-2-2)*

38) अर्जुनित्वा अपि दृश्यते दारकान्भर्त्सयमानः *(ibid VIII-1-8)*

39) द्वयो रक्तयेरेत्ययोर्मध्ये गुह्यं चक्षुः तदणमुपलभ्यते *(ibid I-2-30)*

(40) जालाय कपिला विद्युदानपायानिलोहिनी ।

पीता भवति सम्याय दुर्भिक्षाय सिता भवेत् ॥ *(ibid II-3-13)*

The following *anayas* and their applications also bear testimony to his knowledge of the world

(1) कलचना च ताम प्रयत्नेन भविष्यम् (*Paṣpāṇa*).

(Attempt should have its reward)

(2) यच्च पुनर्गशिष्टाप्रतिषिद्धं नैव तद्गोपाय नाभ्युदयाय (*ibid*).

(That which is neither enjoined nor prohibited brings neither de merit if not done, nor merit if done)

(3) आम्राश्च सिक्ताः पितरश्च प्रीणिताः (*ibid* M. B. under VIII-2-3).

(Mango trees are watered and the nates are satisfied).

(4) योऽस्ति स भविष्यति (M. B. under भइउण ),

(That which exists in this world will make its appearance)

(5) समाने चायं शास्त्रार्थिनोऽशास्त्रार्थिनस्य निवर्तका भवति

(*ibid* under जल्लुङ्).

(Though both convey the same meaning, the grammatically correct word enables us to avoid the use of the incorrect one).

(6) स्या महतो वेशस्तम्याल्लुङ्कृत्यते (*ibid*).

(This is like catching a tiny bird from a cluster of tall bamboos).

(7) यत्र क्रियमाणं न दोषस्तत्र कर्तव्यम् (M. B. under एओइ etc.)

(Operation should take place where arises no harm)

(8) ब्राह्मणा भोज्यन्तां मातृकाणिहन्त्यौ परिवेषिणाम् (*ibid* under हयवरद ).

(Let brahmins be fed and let *Mathura* and *Kāṇḍiṇya* serve).

(9) इतरेनराश्रयाणि च कार्याणि न प्रकल्पन्ते (*ibid* under I-1-1).

(Two inter-dependent things never happen).

1 वृष्ण is another reading (*Pradipa* under (V II 1-18)

(1) अतज्जातीयकं लोके व्यक्थव्यक भवति *(ibid* under I-1-7).

(Only a dissimilar thing can separate two similar things in the world).

(11) ग्रामादवाग्नि-न्याय *(ibid* under I-1-8)

(The *nyaya* of the resident on the top floor is the resident of both the top floor and the ground floor will be included both among the residents of the top floor and among those of the ground-floor.)

(12) न हि भिक्षुकस्म नृनि म्वाल्या नाधिशीयन्ते, न च मृगा-  
स्म-नृनि यथा नाय ते *(ibid* I-1-41, IV-1-1 and VI-1-13)

(Looking is not favoured, looking the beggars nor is *gata* not sown fearing animals.)

(13) दधि ब्राह्मणेभ्यो दीयतां, तत्र कौण्डिन्याय *(ibid* I-1-17, VI-1-2, VI-4-163 and VII-1-72)

(Let curd be given to brahmins and butter milk to *kundinaya*.)

(14) नष्टाश्वदग्धमन्याय. *(ibid* I-1-51)

(The *nyaya* of the dead horse and the burnt chariot — when two chariots go on a race and if the horse of one falls dead and the other chariot is burnt down, the horse of the one chariot is yoked to the other in burnt chariot.)

(15) माया न भोक्तव्या इत्युक्तं मिथ्या अपि न भुज्यन्ते *(ibid)*

(If it is not that black grain should not be eaten, the mixture of black grain with others too is not eaten.)

(16) या शर्म प्रसङ्ग भवति, लभते अर्न्यं सत्कार्याणि *(ibid* I-1-56.)

(The *acting* in it gets the work of the permanent man.

(17) सामान्ये अनिर्दिश्यमाने विशेषो नानिर्दिष्टो भवति *(ibid.)*

(Application of general characteristics through analogy does not comprehend the special characteristics.)

(18) अभ्यन्तरो हि समुदायस्यावयव *(ibid)*

(Part is included in the whole.)



(19) एकैव यत्नेनोभयं लभ्यम् (ibid I-1-39.)

(Strike two birds at one shot.)

(20) अपि काकः ह्येनायने ? (ibid I-2-43.)

(Can a crow become a kite?)

(21) आसन्नं पृष्ठः कौविदागनाचष्टे (ibid.)

(Being questioned about a square, you answer about a circle.)

(22) न हि गोधा सर्पेन्नी सर्पणादहिर्भवति (ibid I'3-12.)

(Can a goat become a serpent though with similar movement?)

(23) अवयवं कृतं लिङ्गं समुदायस्य विशेषकं भवति यं समुदायं याऽवयवो न व्यभिचरति (ibid I-3-62 and III-1-5.)

(Mark in a limb be cause a differentiating factor of the whole if that limb is an indispensable element of the whole.)

(24) कृतो घटः सदृशस्याणां कार्याणां निमित्तं भवति, न कियमाणः (ibid III-1-3).

(Pot made is the source of deeds relating to a pot - did not a pot to be made).

(25) सद्वियोगादिष्टानामन्यत्रापि उभयोरप्यपारः (ibid IV-1-56 and V-1-86.)

(Junction to two concurrently loses its hold when either disappears).

(26) यो हि भुक्त्वन्नं व्यान्मा भुक्त्वा इति किं तेन कृतं व्यान् ? (ibid VI-1-37.)

(What is the use of asking one not to eat when he has already eaten?)

(27) कुर्म्रीधान्यन्याय (ibid I-7)

(Nyaya of pot-grain - 'He who has grain only in a pot can be called कुर्म्रीधान्य and not one who has grain elsewhere also).

(28) दण्डित्वाय (ibid VIII 2 83)

(Vajra of man with a stick—whenever the man is referred to, he should have a stick in his hand.)

(29) अभिवर्धमानो गर्भे सर्वाङ्गपरिपूणो भवति (ibid VIII 2 106)

(Embryo, when it grows, grows on all sides)

*Patanjali* has also been pleased to frame and use the following *parihāṣḍas* :—

(1) व्यस्यानने विशेषप्रतिपत्तिर्न हि सन्देहादलक्षणम् (*Paspana* etc.)

(A *sāstra* states, of, if not clearly understood, should not be thrown away, but should be understood through commentaries)

(2) अस्मिन् बहिरङ्गमन्त्रे (M. B. under एओङ् etc.)

(*Bahiraṅga-mātra* is not existent before an *antara-gāṁstra*)

(3) निर्दिश्यमानस्य आदेशा भवति (ibid हयवर्द्ध

(*Idēśas* replace only those that are mentioned)

(4) कार्यकालं संज्ञापरिभाषम् (ibid I 1 3),

(*Samjñā-sūtra* and *Parihāṣa-sūtra* appear on the scene of operation).

(5) यथादेशं संज्ञापरिभाषम् (ibid I 1 11)

(*Samjñā-sūtra* and *Parihāṣa-sūtra* operate without leaving their respective position)

(6) लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् (ibid I 1 14 etc.)

(Word mentioned has reference to word got from *lakṣana*)

(7) अर्थवद्ग्रहणेन नानर्थकस्य ग्रहणम् (ibid.)

(If one conveys meaning in one way of interpretation and no meaning in another, the former has preference.)

8) गौणमुच्यते मृत्ये कार्यसंप्रत्ययः (ibid I 1 15)

(Operation should take place on the primary and not on the secondary one.)

(9) अर्थान् प्रकरणाद्वा कृत्रिमाकृत्रिमयोः कृत्रिमे कार्यत्वसंप्रत्ययः (ibid I-1-23 etc.)

(Action to proceed on the *kṛtrima* (newly made) and not on *akṛtrima* (natural) depends through meaning or context.)

(10) पुरस्तादपवादः अनन्तगम विधीन बाधन्ते नेप्थरान् (ibid I-1-28.)

(Rules of exceptions mentioned previously affect those that immediately follow them and not those which are further away.)

★

(11) अन्तरङ्गानपि विधीन बहिरङ्ग विधियाधत्ते (ibid I 1 29)

(*Bhitarāṅga* sometimes overrule *abhirāṅga* rules.)

(12) भाष्यगतैर्न सवर्णानां ग्रहणं न (ibid I 1 30 etc.)

(A letter taught in a rule cannot refer to those homogeneous with it.)

(13) स्वरविधौ व्यञ्जनमविशमानवत् (ibid I 1 51.)

(Consonant is non-existent when rules concerning sonants operate.)

(14) नानुबन्धकृतमनेवास्त्वम् (ibid I 1 55.)

(*Anubandha* is not a factor to denote polysyllabism.)

(15) सङ्गृह्यती विप्रतिरोधे यद्वाधित तद् बाधितमेव (ibid I 1 56)

(When two rules conflict with each other, the one, defeated after its first operation, is defeated for ever.)

(16) वर्णाश्रये नास्ति प्रत्ययलक्षणम् (ibid I 1 58.)

(Rule relating to a suffix does not operate when a rule relating to a letter has to operate.)

(17) अन्यत्र वर्णग्रहणे जानिग्रहणे भवति (ibid I 2 41 )

(Letters refer to genus except when rules relating to the number of syllables operate )

(18) अनन्तरस्य विधिर्वा भवति प्रतिषेधो वा (ibid I 2 48 etc )

(*Uddh* (enjoining), or *pratisedha* (prohibition) refers to what is nearest)

(19) नानुबन्धकृतमन्तराख्यम् (ibid 1-3 9).

(closeness is not affected between two letters though they have different *anubandhas* attached to them).

(20) विकरणेभ्यो नियमो बलीयान् (ibid 1

(*Vyapana* rule is more powerful than conjugational signs.)

(21) तद्विकारंशभूतं तद्वहणेन गृह्यते (ibid I 1 13 )

(Its part is made to denote it

(22) अवयवविधौ सामान्यविधिर्न भवति (ibid I 2 3

(General rule does not operate when rules for parts are enjoined.)

(23) कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम् (ibid IV 1 18.)

(A suffix denotes the word ending with it together with the *gati* or the noun denoting a case relation which may be prefixed to it).

(24) मध्येऽपवादो पूर्वान्विधीन् बाधन्ते (ibid IV 1 35 )

(Rules of exception in the middle affect those which precede)

*Patanjali* was aware of the different dialects of Sanskrit. He gives different readings in one *śūtra*.

१ शवात्प्राणैश्च कर्मोत्पन्नं भाष्यतो भवति विकार पतका ॥ म ध्वने शव इति च ॥  
सुखं प्रु म्हात प्रायमभ्ये ॥ गमिमेव च ॥ प्रयुजते । दणत देवताय पन्थे ॥ दणनुद  
(*Paupala*).

२ इममथा ब्रह्मणो विद्या सूत्र शतपादितो क्वावशकउवदिको मजा प्रत, इति  
प्राकृतसाम्यं कथ्येम् इति (M. B. *śūtra* I 4 1

He defines कृत्ति as पर्यायभिधानम् and classifies it into two

जहन्स्वार्थो वृत्तिः and अजहन्स्वार्थो वृत्तिः (M B under 1411).

He mentions the nature of मूर्च्छा in

अकारः शब्दः त्वनिः शब्दगुणः M B under 1 3 70

अथ चोक्तं - अत्राह - मन्त्रमात्र निर्दिश्यते । M B अत्राह

11.  $\pi_0(\mathcal{C}_\infty) \cong \mathbb{Z} \oplus \mathbb{Z} \oplus \mathbb{Z}$  for all  $n$  as is seen from

प्रत्यश्रयण स्वल्पमि म विरुध्यते । B under IV । 3

प्रत्यक्षमज्ञादिव्यमयोर्गमिममत्वात् कृतो भवति त्रिविध्यकपरिप्राज  
कथाश्च (ibid 111.2-124.)

क्रिया नामेयमत्यन्तापरिहृष्टा मन्त्राद्यनुमानाभ्याः ५१॥१॥२॥३॥

कृपमानान्मिडम् (ibid 1V.1-33.)

सन्तनप्राभाष्यात् (ibid 1.3.9.)

राष्ट्रप्रमाणका वयम ॥ ११ ॥ १९८०

He recognizes that *Pār* is a minor deity with words found in all *Vēdas*.

सर्ववेदशास्त्रिकं श्रीरं शास्त्रम् M B under VI 3 14 )

II. In our knowledge of all the four *Lakas*, *Dharmasutras*, *Śr. Sūtras*, *Uttaraśr. Sūtras*, *Itihāsa*, *Purāṇas*, *Pāramitāśāstra* and *Śāstra* and its intimate knowledge of *Śāstra*, *Itihāsa* and *Sūtraśāstra* are patent from the profuse mention of them. It is elaborately dealt with by P. Bhatnagar in the Indian Historical Quarterly Vol. II. His mention of *याज्ञिक*, *गृह्यिक*, *याज्ञिक* and *याज्ञिक*, *स्मृत्यात्मिक*, *नेतिहात्मिक*, *पौर्णिक* under IV 260 shows that before him *Itihāsa*, *Akhyayikas*, *Purāṇas* and *Itihāsa* were treated by separate acts of people. His mention of *ज्ञान केम किं वास्तवः* under the question *प्रयोजनार्थं किं वास्तवः* under (II 2 111) tells us that he witnessed the story of *कर्म* under (II 2 111). He also says *कर्मव्यवहारः* under (II-1 26). His statement *वारुणं काव्यम्*,

जालूका, खंडाका. *śloka* IV 3 104 throws light on the existence of *Kurgas* in histune. The conversation described between a *gopa kaurava* and a *śūdra* under II 4 50 and the expression न त्विष्टिक् clearly tell us that Sanskrit was a spoken language and *Patañjali* makes his readers understand thro the conversation, that the practice of telling इष्टि was prevalent before the time of *Patañjali*.

The expression कथं पुनस्तस्मिन् स इत्येतद्वदति? चतुर्भिः प्रकारैर्नास्मिन् स इत्येतद्वदति. नास्म्यन् नास्म्यन् नत्स्यादीन् नत्स्याहवर्गदिति under IV 1 18 and the expression किं यादयः शृद्धनान्यच्छति स भाग्ये शूलिकः । किं चातः? । शिवभागवते प्राप्नोति under V 2 70 suggest that *Patañjali* was an inhabitant and his *gṛahya* etc. was *Śūdra*.<sup>1</sup>

#### METHOD ADOPTED IN WRITING BY A

*Ramabharata Daksati*, Prof. Goldstucker, Prof. K. B. Rao and others consider that *Mahābhāṣya* is a commentary on *Kātyāyana's Śrautas*. But the author of *Śrauta* etc. etc. says, परं परं ब्रूहि सूत्रपाठस्य धार्मिकस्य च महाभाष्यं विधाय सर्वेन प्रसादं परिदृश्योऽयं पाणिनीयाष्टाध्यायीग्रन्थ इति प्रवर्जयन् कान्यायनरीचदण्डे रक्षन् सम्राट्प्रणीय ग्रन्थमुत्तमम्. From this Latin statement it can be seen that out of about 1000 *śrautas* (under the *Aśvadhya*), about 1700 came to the purview of the *grāha bhāṣya*. Of them about 1200 have under them the *śrautikas*

1 Cf. *Patañjali* seems to have known 41 *śrautas* belonging probably to the *śrauta* part of *Śrauta* region. Dr. Fodor (Historical Queries II pp. 274-275) and Dr. Anand (Vol. VII p. 72).

2 मोषाद् नृपः शूलं धृत्वा धार्मिकानामशोकविद्धं जनदुःखमणाम्

भाष्ये मद्रक्षोर्वन मन्त्ररक्षो निरोधयति स्वाश्रितं तद्वक्त्रेण II 1 103.

*Mahābhāṣya* is a treatise on *śrauta* in the *śrautas* of *Kātyāyana* and its *śrauta* is the other *śrauta* as compared to the *śrauta* of *Pāṇini* as called for his own *śrautas*. (*History of Sanskrit Literature* p. 92.)

The *Mahābhāṣya* is, in the first instance, a commentary on *Kātyāyana's Śrautas*. (*Kātyāyana and Pāṇini* p. 51.)

of my *Ārttikāśāra* about 25 have under them the *ārttikas* of two or more *Ārttikākāras* and about 425 have no *ārttikas* but only *śūbhāntyes* and one fourth of the book deals with the interpretation of *Bhāṣyakāra* on the *sūtras*. Even in *sūtras* which have *ārttikas* under them, there are certainly some like *तद्वाचिनग्रहणं* in *बुद्धिगदेत्र* which are *Patanjali*’s own. Even among *Sūtras* like *असङ्गुणनम* and *अमम* have no *ārttikas* under them. Among 1200 *sūtras* which have *ārttikas*, the *ārttikas* under about 700 are simply explanatory. *Patanjali*’s *śūbhāntyes* with a word commentary on the *sūtras* were then called what is in the form of *पर्यायार्थार्थिक* and *अर्थार्थार्थिक*. Whenever a *śūbhāntya* from the opinion of the *śūbhāntya* in *Ārttikāśāra* is to appear, his views are given. *Patanjali*’s *śūbhāntyes* always agrees with *Ārttikāśāra* is whenever they deal with the change of words morphologically and semantically. He sometimes relates the amendment of *Kaṭyāyana* through the instrument of *apabhraṃṣa* introduced by *Kaṭyāyana* himself. He gives his own *śūbhāntyes* and makes very good use of the *śūbhāntyes* discovered by *Kaṭyāyana*. The spirit of independent thought combined with keen critical sense and conservative scholarship pervades the whole of the *Mahābhāṣya*.

#### DATE OF ŚAṆKARĀ KATYĀYANA AND PANINI

Of many expressions as *पुण्यमित्रो यज्ञदे* under I. 2. 20, *पुण्यमित्र यज्ञयाम* under I. 2. 23, *पुण्यमित्रवता* under I. 1. 69, *भरणयज्ञे साकतम्*, *भरणयज्ञे मध्यमिकाम्* under I. 2. 111 and others like Dr. Bhandarkar, Prof. Goldstucker have considered that *Patanjali* should have been at the court of *Mauryantra* and died at the time of Menander’s invasion of *Saketa* and hence could not have lived later than 150 B.C. *Kaṭyāyana*’s date is considered to be about 350 B.C. *Panini* is taken by

1. *Vārttika* and *Ārttikakāra* found in the last part of the book may be corrected to *Vārttika* and *Vārttikakāra*.

2. Cf. *Panini* — His place in Sanskrit Literature p. 92

Prof. Max Muller and other scholars to be a contemporary of *Katyayana*, while Prof. Goldstucker thinks that he should have lived long before *Katyayana*. 150 B. C., 350 B. C. and 550 B. C. may, for the present, be taken as the approximate dates of *Pratijñā*, *Katyayana* and *Pāṇini*.

I express my heartfelt thanks to the Syndicate of the Annamalai University and to the two Vice-Chancellors Rai Bahadur K. V. Reddi Naidu Garu, K. C. I. E., and Mr. M. Raghunadhaiah, C. I. E., for having permitted this publication. I offer my *pranamas* to my *acarya Mahamahopadhyaya* Professor S. Kappaswami Sastriar for having gone through the Text and the Preface critically in spite of his weak health and for his Foreword. I am deeply indebted to *Sastraratnākara* K. A. Sivaramakrishna Sastriar of the Sanskrit Department of this University for having gone through all the proofs and for having given me valuable suggestions. My thanks are also due to Sri R. Sathyanatha Ayyar M. A., Lecturer in History who suggested to me to look into the observations of Chinese travellers on *Pāṇini*, and to Sri A. V. Nagaraja Sarma B. A., (Hon.) and Sri C. S. Venkateswaran B. A., (Hon.) of the Sanskrit Department of this University for having helped me in going through proofs.

May Lord *Nataraja* and Lord *Paṇcupatāla* enable me to complete the work I have undertaken - Lectures on the whole of the *Mahabhasya*!

Annamalai Nagar }  
1-7-1944

P. S. SUBRAMANYA SASTRI





# LECTURES ON PATANJALI'S MAHĀBHĀṢYA

महाभाष्यं वा पठनीयं महाराज्यं वा पालनीयम्  
ओं नमः पाणिनिकात्यायनपञ्चलिमहर्षिभ्यो वंशगुरुभ्यो नमो गुरुभ्यः

## INTRODUCTION

IT is now an accepted fact that Grammar follows Literature. The earliest Indian Literature is the Vedas. The Indians considered it their primary duty to preserve them intact. One of the means of preservation was the writing of Grammar and its study. Cf.

रक्षार्थं वेदानाम् अयेयं व्याकरणम् M. B. 1.1.1

That there were nine systems of Grammar is evident from the verse

सोऽयं नवव्याकरणार्थवेत्ता ब्रह्मा भविष्यत्यपि ते प्रमादात्  
(U. R. 36, 48).

wherein it is said that Hanuman, the minister of Sugriva, had a mastery over nine treatises on Grammar. Of them Pāṇini's treatise seems to be the first since Hanuman is said to have stated *Saṃgraha*, an elaborate work written by Vyākṛāṇa hundred thousand verses based on Pāṇini's Grammar. Cf.

समूत्रश्रुत्यर्थेयं महार्थं समदग्रहं मान्यनि वै कर्षान्द्र  
(U. R. 36, 46).

A grammatical treatise by Indra is mentioned in tradition to have been the first of the nine; but such a treatise does

## LECTURES ON PATAÑJALI'S MAHABHASYA

not seem to have been mentioned of in any work. The only reference to Indra's being connected with Grammar is found in Mahābhāṣya, where it is said that Indra attempted in vain to make a detailed study, in 1000 divine years, of all the words current, at the feet of the preceptor of the devas.

बृहस्पतिर्निद्राय दिव्य वर्षसहस्रं प्रतिपद्योक्तानां शब्दानां शब्दपारायणं प्रोवाच,  
न चान्तं जगाम । बृहस्पतिश्च प्रवक्ता, इन्द्रश्च अभ्येता, दिव्य वर्षसहस्रस्य अध्ययन-  
कालः ॥\*

(M. B. I. 1, 1).

The revered Pāṇini wrote his work in *eight* chapters of *four* padas each in the form of sūtras. Sūtras are short sentences, unambiguous, clear and comprehensive. Cf.

अल्पाक्षरमसन्दिग्धं सात्वद्विश्वतोमुखम् ।

अम्लोभमनवद्यं च सूत्रं सूत्रविदां विदुः ॥

The invaluable service done by Pāṇini to Sanskrit can well be appreciated only by a close study of his work. The division of his work into two parts, the former comprising the first seven chapters and the last pada of the last and the latter, the last three padas of the last sūtra, part by itself. The sūtras of the latter part are said to be non-existent when those of the former part operate. Cf.

\* It may be noted that (1) in the Foreword to Telkappayār—the earliest extant Tamil Grammar, we find ~~no statement~~ 'Antarvāṁ ārambhaḥ Telkappayār' (Telkappayār was versed in *Antarvāṁ*) and (2) under sūtra 74 of cōḷa-kāraṁ, Cēṇṇarāyār says 'Antarvāṁ ārambhaḥ cōḷa-kāraṁ ārambhaḥ' (Foreword of the sūtra called the *vacative case*, the eighth case).

## INTRODUCTION

### पूर्वत्रामिदम् (P. VIII 2, 1.)

His work was commented upon in an elaborate treatise consisting of 100000 verses, by Vyadi who was said by my revered guru to have been the grandson of Panini. It was named *Saṅgraha*. Unfortunately the work seems to have been lost. We get only stray references to it. Cf.

सङ्ग्रहे ण्वन्वाधान्येन परीक्षितं नित्यो वा म्याकार्यो वेति ।

(M. B. I. 1, 1).

Later on, a large number of grammarians commented upon the sutras of Panini. Their works were called *Vartikas*. They have not only elucidated the views of Panini, but also added the explanation of words which became newly current in their times and rejected those that fell out of use. Cf.

उक्तानुक्तदुष्कारां चिन्ता यत्र प्रवर्तते ।

ते ग्रन्थ वार्तिक प्रादु वार्तिकज्ञा मनीषिण ॥

It is a sad feature that the names of all of them except one are not now known to us. He is *Kaṭyāyana* by *Gotra* and *Vararuci* by name. It is a matter for research whether he is himself the author of the Śrauta sutras, *Sarvaśāstramuni* etc., or different from him.

Then came Pañjali who is believed by the *astikas* to have been the incarnation of Aditiśeṣa. He wrote his *Mahābhāṣya* which is an elaborate treatise dealing with discussions on many of the sutras of Panini and the *vārtikas* of the different *Vartakakaras*. It is not only a commentary on the sutras and the *vartikas* but also a critical treatise discussing on the necessity of the above sutras and *vartikas*. He shows that some of the sutras are not necessary and that their purpose is served by *Jūṭipakas*. He sometimes

## LECTURES ON PATAÑJALI'S MAHABHĀṢYA

ś agrees with the criticism of the Vārtikakaras against Pāṇini and establishes with forcible arguments the views of Pāṇini. Cf.

मृत्राथो वर्ण्यते यत्र वाक्यैः मृत्रानुसारिभिः ।  
स्वपदानि च वर्ण्यन्ते भाष्य भाष्यविदो विदुः ।

The method adopted by him in his arguments is very fine. He proves his point by analogy with *nyayas* current in the world.

When there are *bhāṣyas* for all śāstras, why should the bhāṣya of Vyākaraṇa alone be called Mahābhāṣya? This question is answered, by Bharṛhari and Puṇyurāja, the commentator on Bharṛhari's Vakyapadya, that it is not only a treatise on Grammar, but also the fountain source of all *nyayas*.

कृतेऽथ पतञ्जलिना गुण्या तीर्थदर्शना ।  
सर्वेषां न्यायबीजानां महाभाष्ये निवस्यते ॥ (V. II 485)

तच्च भाष्यं न केवलं न्याकरणस्य निवस्यन् यादत्सर्वेषां न्यायबीजानां बोद्धव्य-  
मित्यत एव सर्वन्यायबीजहेतुत्वादस्य महच्छब्देन विज्ञेयं महाभाष्यमित्युच्यते लोके  
(P. II 485).

Nagośabhūta, the renowned author and veteran scholar of the seventeenth century answers the same question thus—It is not only a commentary, but also a criticism on the śūtras and vārtikas, wherein he gives his own views though they do not agree with those of the Sūtrakara and Vārtikakāras. Cf.

न्यास्यतुल्येऽपि भव्य इत्यादिकथनेन अन्यास्यतुल्यत्वात् इतरभाष्यैर्लक्षण्येन  
महत्त्वम्  
(M. B. I, 1, 1.)

## INTRODUCTION

The Mahabhasya was used to be read by orthodox Indian grammarians in the same way as the Vedantabhasyas. The *śānti* that was recited at the beginning was -

वाक्यकारं वरुचि भाष्यकारं पतञ्जलिम् ।  
 पाणिनिं मृत्रकारञ्च प्रणनोऽस्मि मुनित्रयम् ॥  
 योगेन चित्तम्य पदेन वाचां मले शरीरम्य च वैद्यकेन ।  
 योग्याकरोतं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिराननोऽस्मि ॥

From this it is evident that, according to tradition, Patañjali was the author of not only the Mahabhasya but also the Yogasutra and a work on Indian medicine.

Some seem to doubt the identity of the author of the Yogasutra with that of Mahabhasya since Vyāsa is said to be the commentator of the Yogasutra and he is identical with the author of the Vedantasūtras. Since there is no conclusive proof for the identity of the two Vyāsas, it may be taken that Vyāsa, the commentator on the Yogasutra was different from the Bādarāyaṇa Vyāsa and the two Patañjalis are identical.

The study of the Mahabhasya was closed on the dvadasi with *Māṅgalapatha* (since Panini is believed to have left this world on the *trayāśuṭī*) and commenced again on the *daritrayā*. On the māṅgalapatha day mustard and curd were offered to the three muns Panini, Vararuci and Patañjali.

The Sanskrit scholars had so much regard to Mahabhasya that they said

महाभाष्यं वा पठनीयं, महासत्यं वा पालनीयम्

## पस्पशाह्निकम्

The sutras found in the *first* pāda of the first adhyāya of Pāṇini's Astadhyāyī are discussed along with the vartikas in nine *chāntas*. The first *chānta* is named *paspāśchāntika*. This name should have been at least as old as the time of Maṅgha since he mentions this in one of his verses in the Śāśupālavadhā. Cf:

अनुसृज्यदन्त्यामा मर्दति मलिवन्धना ।  
शब्दविशेषे नो भवति गजनीलिगम्यया ॥ (Śi 11 112)

The word *पस्पशा* is derived from the root *स्पश* which means to refute or to touch upon. This *chānta* refutes the arguments of others and touches upon the preliminaries of the Śāstra. The second *chānta* is named *प्रत्याहारादिक* since it deals with the *pratyahara* sutras *अइउण*, *अलृक*, *एओक*, etc. From the third *chānta* onwards discussions on the sutras commencing with *वृद्धिर्गद्वि* are found.

The topics dealt with in the first *chānta* are (1) the commencement of the Śāstra, (2) the classification of words, (3) the definition of *Sabda*, (4) the use of the study of this śāstra, (5) the method to be adopted in expounding the Śāstra, (6) the *nityatva* (eternity) or the *karṇatva* (transitoriness) of *sabda*, (7) the need for the śāstra on account of its expounding that correct words are needed for *Dharma*, (8) the meaning of the word *व्याकरणम्* and (9) the need for making use of the *pratyahara* sutras *अइउण* etc., in this Śāstra.

## I

अथ शब्दानुशासनम् । अथेत्ययं शब्दोऽधिकारायै प्रयुज्यते, शब्दानुशासनं नाम शास्त्रमधिकृतं वेदितव्यम् ॥

The expression 'अथ शब्दानुशासनम्' is a sutra like sentence of the Mahabhāṣyakara and it is explained by the following sentences

अथेत्ययं शब्दः अधिकारार्थः प्रयुज्यते शब्दानुशासने नाम शास्त्रमधिकृतं  
वेदितव्यम्

It means 'the *Śabdānuśāsanaṃ* commenceth.'. The *Śabdānuśāsanaṃ* means the science wherein the derivation of words is explained.

What is the meaning of the word अथ here? Its meanings are stated by the author of Amarakosa thus:

मङ्गलानन्तरारम्भप्रश्नकान्त्येवमथो अथ

Here it means आरम्भः (commencement). Then arises the question whether the word अथ denotes commencement or suggests it, i. e., in other words, whether the word अथ is आरम्भवाचक or आरम्भद्व्योतक. Kanyata the author of the *प्रदीप* on *महाभाष्य*, and Bhaṭṭo, Dikṣa, the author of the *Siddhanta-kaumudī*, Manōrama, Subdakaustabha etc., hold the former view and Nāgeśabhaṭṭa, the author of the *Uddṛṣṭi* on *Mahabhāṣya* holds the latter view. The authorities for Nāgeśa's view are the *kārikā* of Bhartṛhari

निपाता द्योतका केचित्पृथगर्थमिधाशिनः ।

आगमा इव केऽपि स्युः सम्भूयार्थस्य वाचका ॥ (V. II 194)

and the *भाष्य* under the *sūtra*

अन्यमं विभक्तिः समीपं . साफल्यान्तवचनेषु (P. II 1.6)

When the word अथ in 'अथान्तो धर्मजिज्ञासा', 'अथान्तो ब्रह्मजिज्ञासा' means आसन्नतर्यम् (immediate succession), why should not the same word have the same meaning here? धर्मविज्ञानं invariably requires the knowledge of the Vedas and hence it



follows the study of the Vedas. Similarly ब्रह्मविचार must invariably be preceded by the possession of four requisites: *नित्यानित्यवस्तुनिवेकः* (discriminating the eternal from the non-eternal), *इदामुत्रार्थफलभोगविरागः* (aversion from enjoyment here or elsewhere), *शमदमादिसम्पत्* (control of the senses etc.) and *मुमुक्षुत्वम्* (desire to be relieved of this bondage of mortal life). Hence अथ there has to be taken to mean 'immediate succession'. But, on the other hand the study of Grammar does not invariably need anything before it. One may doubt the veracity of this statement since the knowledge of literature is considered necessary before one begins to study Grammar. Though it is right to think so, yet he should be made to remember that it is not always the case.

If the word अथ suggests commencement, one may think that it may be discarded since the word *शब्दानुशासनम्* alone may suggest it. This is answered by Kariyāta thus -

अनेकक्रियाविषयस्यापि शब्दानुशासनस्य प्रारम्भमाणता अथशब्दसन्निधाने प्रतीयते

(The use of the word *śabdānusaśanam* alone may enable one to interpret it as *śabdānusaśanam śrayate, kṛyate* etc.) The word अथ shows that it means *शब्दानुशासनमारभ्यते*. If one thinks that the above doubt may be cleared by the expression अधिकृतं in the *चित्ररत्नमाव्य*, he may be answered that the word अथ not only serves this purpose but also indicates another meaning.

It indicates auspiciousness (*mangata*). It has been the practice of Indian writers to invoke the blessings of God at the commencement of their work so that the work may see its end without any difficulty. This is done either by writing verses in the form of prayer or by using word or words that indicate it. Just as the sound of drums indicates

the marriage in a house, so also the word *atha* is taken to indicate *mangeti* since it is considered to be one of the two words that first emanated from the mouth of *Brahma*, the Creator. (Cf.

श्रीकारश्चश्रद्धाञ्जश्च द्विविधो ब्रह्मण पुन ।  
कण्ठे भित्वा विनिर्यातो नम्यान्मातृलिकावूर्ध्ना ।

The reason why Pāṇini indicated *mangeti* without actually giving expression to it in the form of prayer may be that already the Śarākara and Vararāca, the Vartakakara have indicated that *gela* are not expressed it by the words वृद्धिः or मिस्र respectively in the first sūtra वृद्धिर्गवैश्च and the first vārtika

मिदं शब्दार्थसम्बन्धे लोकनोपेक्षयुक्ते शब्दप्रयोगे शास्त्रेण धर्मेनियम

It was stated that the expression

अधेन्ययः शब्दोऽधिकारार्थे प्रयुज्यते, शब्दानुश्रामनं नाम शास्त्रमधिकृतं  
वर्तितव्यम् is विवरणभाष्यम्. The word इति is used here so that the word *atha* here means the *word* and not its *meaning*. (Cf.

इतिशब्दः पदार्थविपर्ययमकृतः.

When one says रामः गव्यं जघान, the word *Ramah* means the *person* Ram, but, on the other hand, if one says

राम इति तस्य नाम

the word *Rama* means the *word* *Ram* made up of the two letters र and म.

Since Pāṇini, the Śarākara has stated in his sūtra

स्वं रूपं शब्दस्याशब्दसंज्ञा (P. I. 1, 68)

(that in his work a word means its *form* and not its *meaning*) and since the Mahabhasya is a work on grammar, one may think that the word '*iti*' in the *atha shabdaharsanam* is not necessary. But Patanjali, by his use of *iti* here suggests that Pāṇini's tenet

स्वं रूपं शब्दस्याशब्दसंज्ञा

does not hold good here.

The use of the word *apam* after the word *iti* is to make the readers think of *atha* in the preceding sentence *atha shabdaharsanam* and not elsewhere as in *atha gaganavastutanam*. Patanjali is not sparing in words. Though the word *shabla* is not necessary since the word *iti* suggests that *atha* denotes the *word* *atha*, he has used it so that it may be easily understood by the readers.

The word *athaharsanam* is commensurate. The derivation of *shabdaharsanam* is *shablaḥ + arsa + nam* and that of *anuvastutanam* is

अनुश्रव्यन्ते, अमाचुशब्देभ्यो विविच्य श्राव्यन्ते, माचुशब्दा अनेन

The suffix *arṣa* in *shabdaharsanam* denotes instrument and hence the word *shabdaharsanam* means Grammar. The use of the sixth case in *shabdaharsanam* is on the authority of the sūtra

कर्तृकर्मणोः कृति (P. II. 3. 65)

and not उभयप्रामां कर्मणि, since otherwise the samasa *shabla-anuvastutanam* would be prevented by the sūtra कर्मणि च.

Hence the sentence *atha shabdaharsanam* means 'the Grammar commeth'. Its statement instead of *Ugo-*

## PASPASĀHNIKA

*Karmasāstram ārabhyate* serves the following purposes : (1) *mañipulam* is indicated by *atha* (2) *śabala* is the *visaya* (topic for discussion) in this work (3) the knowledge of the derivation of *śabala* by the readers is the aim of this work and (4) those who are eager to learn Grammar are fit to study it.

Readers can completely comprehend the meaning of the sentence *atha śabalaḥ sāstram* only if they are fully aware of the connotation and the denotation of the words which make it up. The meaning of *atha* has been explained by the Brāhṣya-kārikā himself and the meaning of *anvāsānam* is learnt from the meaning of the root *śas* which is found in the *dhatupāṭha* and the meaning of the suffix *-ana* from the *sūtra*.

कण्ठाधिकरणबोधः (P. III, १, 115)

But neither the denotation nor the connotation of *śabala* is clear to the reader. Hence Mātubhāṣyakara goes to the next topic which deals with the classification of *śabala*.

## II

केषां शब्दानाम् लौकिकानां वैदिकानाञ्च । तत्र लौकिकान्वावन्, गोश्च  
पुरुषो हस्ती शकुनिर्मयो ब्राह्मण इति । वैदिका मन्त्रेषु शब्दा देवर्गभिर्गृह्ये, इये  
त्वोर्जे त्वाः अग्निर्मलि पुरोहितम् - अग्न आयाहि वीनय इति ॥

Of which *śabala*s? Of those current in the world and in the Vedas. Among them the *laukika śabala*s are गोः (cow), अश्वः (horse), पुरुषः (human), हस्ती (elephant), शकुनिः (bird), मृगः (deer), ब्राह्मणः (brahman) etc. The *Vaidika śabala*s are देवर्गभिर्गृह्ये [Let the waters bring us happiness (so that we may perform sacrifice)], इये त्वोर्जे त्वा [I call you for food and vitality], अग्निर्मलि पुरोहितम् (I invoke Agni, the divine priest);

म॒स्र आ॒याहि॑ वी॒तये॑ । (Oh Agn, go over here to consume the oblations).

What is the need for this question केषां शब्दानाम्? Kaavyata and Nagop Bhatta differ in their answer on this point. The former is of opinion that since the word *śabda* denotes not only the words of human speech but also cries of birds, animals etc., Manibhasyakara wants to inform the readers clearly that it denotes only speech-words here. In this case one may think that the answer मनुजशब्दानाम् would have been more appropriate. Had that answer been given, it may not make the readers understand clearly that *śabda* denotes Vaidika expressions also and it may even enable them to mistake that *śabda* denotes *amisabdas* (incorrect expressions) also. Nagop Bhatta feels, on the other hand, that this question is intended to inform the readers that *śabda* here denotes not only the *laukika śabda* but also the *Vaidika śabda*, and thus enable them to understand that Patanjali does not deal in his grammar only with *laukika śabdas* as in शाकटायनव्याकरणम्, nor only with *Vaidika śabdas* as in अग्निशास्त्रम्, but with both.

Since the Vedas form part of this world, the *Vaidika śabdas* form a part of the *laukika śabdas*. Then what is the need for the expression *Vaidikanam*? The need is felt since the author wants to give prominence to the *Vaidika śabda*. The expression *Vaidikanam* here is similar to the expression *Vasisthopa* in the sentence ब्राह्मणा आगताः वसिष्ठोऽप्यागतः (Brahmanas have come and also Vasistha). The expression *Vasisthopa* does not preclude *Vasistha* from being a Brahmana, but suggests that he is the Brahmana of Brahmanas. The *Vaidika śabdas* are considered to be more prominent than the *laukika śabdas*, since the latter should not be mispronounced *only in sacrifices* (यज्ञ कर्मणि) and he

former *change of position*. Or it may be taken that Mahabharata-kāra may have stated लौकिकानां वैदिकानां च समं as to the statements of Panini उन्मसि च (V. 1. 61), भाषायां सदयमश्रुवः (III. 2. 108)

The *four different sūtras* are listed as follows गोऽथ अथः etc. It is worthy of note that the list of words given by Yaska in his Nruktā commences with the same words.

सन्वनामुपदेशः । गोश्च पुण्योऽर्हति । (N. 1. 1.)

The *four different sūtras* are illustrated by the sentences शन्नो देवीरभिष्टये etc. This clearly shows that, in Vedas, the order of words should not be changed, but they should be pronounced with their respective *śruti* and that the sentence accent is more powerful than the word accent.

The four sentences mentioned above शन्नो देवीरभिष्टये, इवे न्योजे न्याः अग्निर्मांसे पुण्येहिमम्, अन्न आयाहि दीनये respectively represent the Atharvaveda, the Yajurveda, the Rgveda and the Samaveda. It may be a surprise to the foreigners to see that the order is different here since they have been accustomed to repeat them in a different order while they perform their *Brāhmanagāna*. The order that they follow then is अग्निर्मांसे पुण्येहिमम्, इवे न्योजे न्याः, अन्न आयाहि दीनये, शन्नो देवीरभिष्टये. Hence it is necessary to offer some reason or other for this system.

From Dharmasūtras it is plain that those who are not at all conversant with the Vedas have to study at least the *Vedas*. It was not practicable they are allowed to study at least one. (Cf.

वेदानर्थस्य वेदा वा वेद वापि यथाकमन ।

अद्विष्टदुष्टप्रसक्त्या गृहस्थाश्रममावनेन । (M. III. 2.)

## LECTURES ON PATAÑJALI'S MAHABHĀṢYA

It may also be noted that there were people who studied all the four Vedas in forty-eight years. *Cf.*

अप्यन्त्यामिश्रितमिति पुराणा वेदब्रह्मचर्यम् (B.D. I, 2, 1)

अथ कुरुक्षेत्रे राजर्षिः कुरुक्षेत्रे वेदब्रह्मचर्यम्  
अथ कुरुक्षेत्रे राजर्षिः कुरुक्षेत्रे वेदब्रह्मचर्यम्

अथ कुरुक्षेत्रे राजर्षिः कुरुक्षेत्रे वेदब्रह्मचर्यम्  
(170—82)

If one is prepared to study all the Vedas the injunction

**महाभाष्योऽप्येवमव्यः**

says that one should first study the Veda which was first studied by his forefathers. Otherwise he is said to become a sinner. *Cf.*

प्राग्परीक्षितो येषां वेदस्त्वपिभृंहणः ।  
तच्छास्त्राकर्म कुरुते तच्छास्त्रा-प्रयत्न तथा ।  
यश्चाश्वा पारित्यस्य पारित्यमधिगच्छति ।  
स श्रुतवद्वर्हिः कार्यैर्मयैकैर्मयुः सधुमि ॥ (Y.)

Hence it seems to me that Mahabhasyakara studied the Amrityaveda first and then the Yajurveda, the Rigveda and the Samaveda. This is also supported by the fact that on another occasion when he says that students repeat the Vedas as taught to them without questioning the why of it, he mentions

अथ इत्युक्त्वा वृत्तान्तं अभिव्येवमर्हति शब्दान् पठन्ति (M.B. I, 1, 1)

Mahānahoṣadhyaya. Pandit Svadātta D. Kulala, the editor of the Mahābhāṣya which was published by Tagarāma Javaji writes in the footnote under this portion that the Atharvaveda is mentioned first since the *Brhadam*, one of the four principal priests or sacrificers to be conversant with all the Vedas and he should know how to avert difficulties both from within and from without, for which the knowledge of the Atharvaveda is necessary. Since अथर्वयुः is mentioned immediately after *Brhadam*, the Yajurveda is mentioned next and since the *Saṁhitā* is based upon ऋक्, the Rgveda is mentioned next. He gave also an alternative explanation that the Atharvaveda is mentioned first since it is stated in *Maṇḍūkya* that the *Brhadam* first taught his eldest son *Atharva*, the *Brhadam* next, etc.

ब्रह्म देवानां प्रथमं मन्त्रं नृव दिव्यं कर्ता नृत्तस्य गोप्ता,  
स ब्रह्मदेवां सर्वविद्याप्रतिष्ठापयथायं जंघुप्राय प्राह ।

शत्रो देवीरभिष्टये which is generally stated to represent the Atharvaveda is only the first *kā* of the sixth *sukta*, i. e. the first *kāṇḍa* of the Atharvaveda, while

ये त्रिषमा पयिन्नि विश्वा रुद्राण निषिन ।  
वाचस्पतिर्निष्ठा तेषां तन्वोऽथ देवानु मे ॥

happens to be the first *Rk* of the first *sukta* in the Atharvaveda. I am unable to understand why शत्रो देवीरभिष्टये is preferred to ये त्रिषमाः पयिन्नि, though इये त्वोऽत्रेत्या अग्निर्मालि पुरोहितम् अन्न आयुहि र्वानये are at the commencement of the Yajurveda, the Rgveda and the Samaveda respectively.

Having thus dealt with the denotation of the word *sukta*, Mahābhāṣyakara begins to deal with its connotation.



### III

अथ गौरित्यत्र कः शब्दः । किं यत्तन्मात्रालङ्घ्यकुकुदस्यविषयार्थरूपः स शब्दः । नेत्याह, द्रव्यं नाम तत् । यत्तर्हि तद्विहितं चेष्टितं निर्मितमित्ति स शब्दः । नेत्याह, क्रिया नाम सा । यत्तर्हि ननं शृङ्गो र्नालः कर्णः कण्ठः इति स शब्दः । नेत्याह, गुणो नाम स । यत्तर्हि तद्विज्ञेयमित्तं विज्ञेयवर्जितं सामान्यभूतं स शब्दः । नेत्याह, आकृतिर्नाम सा । कस्मिन् शब्दः । येनोच्चारितेन मात्रालङ्घ्यकुकुदस्यविषयिणोऽस्य स शब्दः । अथवा प्रणीतपदार्थको लोके भवति शब्द इत्युच्यते । तद्यथा, शब्दं कुरु, मा शब्दं कार्षी, शब्दकर्मण्यमाणवकः, इति । नानि कुर्वन्त्वमुच्यते । तस्मात् भवति शब्दः ।

Now, when one says गौः, what is śabda? Is it the object which has the dew-lap, tail, hump, hoof, horns etc.? No, he says, it is called *dravya*. Is it then its gesture, movement or winking? No, he says, it is called *kriya* or action. Is it then the whiteness, blueness, brownness, or greyness? No, he says; it is called *guna*. Is it then the sum-total of the qualities like *soft*, which ever exists even when the individual parts are broken or destroyed? No, he says, it is called *akṛti*. Then what is *śabda*? *Śabda* is that on whose manifestation the correct knowledge of the object, which has dew-lap, tail, hump, hoof, horns etc., is produced, or, the sound which has a decisive meaning is said to be *śabda* in the world. It is clear from the fact that he who makes noise is told thus: 'Make *śabda*!', 'Do not make *śabda*!' 'This student is a maker of *śabda*!' Hence *dhvani* is śabda.

When a word like गौः is pronounced, the following concepts appear in the mind of the hearer: the species cow, her action, her qualities, genus cow, the shape of the cow -and also the word made up of *ga*, *au* and *visarga* strikes his ear. The hearer begins to doubt whether he pronounced गौः the

*śabda* refers to the species cow, her actions etc. It may seem absurd to some to think so since the species cow, her qualities etc., are seen by the eyes and the word गौः is heard by the ear. But since the relation of शब्द and अर्थ, गुण and गुणिन्, क्रिया and क्रियावान् in Sanskrit is identity according to the Sanskrit grammarians and there is a rule तदभिन्नमित्यस्य, it is quite natural to think so. Mahabhasyakara says that they are not the connotation of *śabda* and the true connotation is स्फोटः --that, which, when manifested, enables the hearer to have a clear knowledge of the object cow.

Is it not then the sound that strikes the ear? At first he says 'no' for the following reasons: In words made up of more than one letter, if one letter is capable of giving the sense of the whole word, the other letters are unnecessary. If, on the other hand, the whole made up of a letters is considered to be capable of giving the sense, it is not possible to have the whole pronounced at the same time. Hence the Sanskrit grammarians say that every letter that is pronounced makes an impression in the mind and the sum total of the impressions made by all the letters of the word suggest the sense. Hence *śabda* is not what we hear, but it is that which is manifested in the mind after the whole word is pronounced.

It may be useful in this context to mention that the Sanskrit grammarians state that *śabda* is of four phases:—परा, (*para*), पश्यन्ती, (*paśyanti*), मध्यमा, (*madhyama*) and वैखरी (*vaikhari*), *para* being that phase of the शब्दब्रह्मन्, the undifferentiated primordial sound manifested at मूलाधार, or sacral plexus, *paśyanti* being that phase which is manifested at the navel and which is cognisable to yōgins, *madhyama* being that phase which is manifested at the heart and *vaikhari* being that phase which is manifested

out of the vocal organs as the articulated sound. These four phases are clearly suggested by the following Rk mentioned in the Mahabhasya and the following *karika* found in Bhartṛhari's *Vṛṇṇapantika*.

चत्वारि वाक्पद्मिना पदानि तानि विद्वद्वाग्मिणा ये मनीषिणः ।

गुडा व्रीणि निहिता नेह्यन्ति तुरीये वाचं मनुष्या वदन्ति ॥

(M. B. I. 1. 1.)

वैयर्थ्या मध्यमायाश्च पदयन्त्याश्चैतददभुनम् ।

अनेकतीर्थभेदायाश्चैव वाचः परं पदम् । (V J 144).

Nagoy Blatta says that the definition

येनोच्चारितेन साक्षात्साङ्गककृत्यद्वयविधाणिनां सम्प्रत्ययो जायते स शब्दः

applies to *vaikhari* and the definition प्रतीतपदार्थको ध्वनिः शब्दः applies to *vaikhari*. Cf.

ध्वनिपदेनात्र वैयर्थी, स्फोटपदेनाभिव्यक्तकत्वादिको मध्यमावस्थ आन्तर, शब्द उच्यते  
Even though that

येनोच्चारितेन साक्षात्साङ्गककृत्यद्वयविधाणिनां सम्प्रत्ययो जायते स शब्दः

is the true definition of a word, yet Mahabhasyakara suggests another definition also which is current in the world.

The statements शब्दं कुरु, मा शब्दं कार्षीः, शब्दकार्यये माणचकः are taken by Kaṣyapa to be विधिः (injuction) निषेधः (prohibition), and वस्तुस्थितिकथनम् (statement of actual fact). But all the three may be pronounced with the same purpose to silence a noisy boy. There is no doubt that in that case शब्दं कुरु and शब्दकार्यये माणचकः will have to be pronounced in a particular tone, the former in a sarcastic tone and the latter in a complaining tone. If one begins to question why he should give expression to three sentences which have the same

meaning, the answer is that Mahabhasyakara takes pleasure in such statements :—*Cf.*

धर्माय नियमः, धर्मार्थो वा नियमः, धर्मप्रयोजनो वा नियमः  
वृत्तये समवायः, वृत्त्यर्थो वा समवायः, वृत्तिप्रयोजनो वा समवायः (M. B. I. 1-1.)

The word *atha* in अथ गौग्न्यश्च कः शब्दः introduces the question गौग्न्यश्च कः शब्दः; hence Nagōj. Bhāṭṭa says धृच्छयने इति शेषः । यत्तद् is used in the sense of यत्. The use of the neuter in यत्तद् and the use of the masculine in सः is sanctioned by the statement

उद्दिश्यमानवर्तननिर्दिश्यमानयोरेकत्वमापादयन्ति सर्वज्ञानानि पर्यायेण तद्विक्रमुपादत्ते ।  
(K. I. 1. 1.)

The statement भिन्नत्वमित्तम् suggests the oneness and the all-pervasiveness and तिष्ठत्येच्छिन्नम् suggests the perpetuity.

The word सामान्यभूतम् is taken by K. yata in the sense सामान्यमिव. But see the word सामान्य here denotes सत्ता the व्यापकज्ञानिः and आकृतिः is the व्याप्यज्ञानिः and there can be no comparison between two things that are व्यापक and व्याप्य. Nagōj. Bhāṭṭa takes it to mean सामान्यस्वरूपम्, and he quotes a similar use of *bhūta* in Mahābhāṣya प्रमाणभूत आचार्य, (I. 1. 3.) in support of his interpretation.

The word आकृतिः here means not only genus, but also shape. Wherever Mahābhāṣyakara deals with the word आकृतिः, he takes it in both the senses. *Cf.*

आकृतिर्हि नित्या द्रव्यमनित्यम् . . . द्रव्यं हि नित्यम्, आकृतिर्नित्या (M. B. I. 1. 1.)  
आकृतिग्रहणामिदम् . . . रूपसामान्याद्वा (M. B. I. 1. 2.)

The authority for his taking shape also to be the sense of आकृतिः is the sūtra of Gautama व्यञ्ज्याकृतिज्ञानाय पदार्थः . . .  
(II. 2. 63).

The meaning of उच्चाग्निनेन is अभिव्यक्तेन (by that which is manifested उच्चाग्निनेन is another reading. It is found in the स्कोटमिद्धि of Ācārya Mandana Miśra published by the University of Madras.

#### IV

Unless one is informed of the advantages to be derived from doing a thing, one is not generally inclined to do it.

So the question arises

कानि पुनः शब्दानुशासनस्य प्रयोजनानि ।

What then are the advantages derived from the study of grammar and what is the authority that enjoins it? Here the word शब्दानुशासनस्य, though it means 'of grammar,' should be taken to mean 'of the study of grammar' (शब्दानुशासनाध्ययनस्य.)

The word प्रयोजनानि means not only 'the benefits' but also 'the laboratories that enjoin' (प्रयोजकानि). In both the meanings the derivation of the word प्रयोजनम् is प्रयुज्यते अनेन. Kātyāyaṇa under this line says

[किं मन्त्रोपासनादिवत् व्याकरणाध्ययनं नित्यं कर्म अथ काम्यमिति प्रश्नः]

It means that the question is whether the study of grammar is a *nitya-karma* like morning and evening ablutions (*sandhya-pasana*) or *kamyakarma*. *Nitya-karma* is that, the performance of which is not considered to bear positive fruit and the non-performance of which is considered to produce demerit. *Kamyakarma*, on the other hand, is that,

\* प्रयोजनमनुदिश्य न मन्दोऽपि प्रवर्तते ।

(Even a fool does not attempt a thing for nothing).

the performance of which bears the *d speed* fruit and the non-performance does not bring any demerit.

The above question is answered thus -

रक्षोहागमलक्ष्यसन्देहाः प्रयोजनम्

The advantages are (1) रक्षा [protection (of the Vedas)], (2) ऊह [modification (of Vedic mantras)], (3) लघु [easy means (of acquiring the knowledge of words)], and (4) असन्देह (absence of ambiguity) and the authority is आगमः (Vedas)

It is worthy of note that the compound word रक्षोहागम-लक्ष्यसन्देहा is in the plural and the word प्रयोजनम् is in the singular. Such a usage is sanctioned by the statement एकयथा अस्य अन्यतरम्याम् (its use in singular is optional) in the sutra

नपुंसकमनपुंसकेनैकवचाम्यान्यतरम्याम् । (P. I 2 69).

रक्षा

रक्षार्थं वेदानामभ्येयं व्याकरणम् । लोपागमवर्णविकारजो हि सम्यग्वेदान्तगिषालक्षित्यतीति ।

To protect the Vedas, grammar is to be studied. For, only he who has a correct knowledge of the elision, the augmentation and the substitution of sounds is thoroughly capable of preserving the Vedas intact. For instance, in the Vedic expression देवा अदुह (gods milked), the regular form अदुहन is replaced by अदुह where न has been elided, and र has been augmented. Similarly in the expression उदुग्रान्न न निग्रान्न (V. S. 17, 64) ऋ is substituted for ह. One who is not conversant with the rules of grammar which sanction such usages may have a tendency to correct them.

This is according to the descriptive grammar, for according to the historical grammar ह had ऋ as one of its sources.

**ऊहः स्वल्पि—**

न सर्वलङ्घनं च सर्वभिर्भवतिभिर्वेदे मन्त्रा निगदिता । ते चावश्यं यज्ञगतेन  
पुरुषेण यथायथं विपणिमयितव्याः, तान्नवियाकरणः शक्नोति यथायथं विपणिमयितुम् ।  
तस्मादध्ययं व्याकरणम् ।

Madhukāṇḍa also (is one of the advantages) Mantras are not modified in the Veda in all genders and cases. They have to be necessarily modified by the priest in a sacrifice according to the context (ie) to suit the particular god or gods invoked. It is not possible for a non-grammarian to successfully modify them. Hence is the need to study grammar.

For instance there is a mantra अग्नये स्वा जुष्टं निर्वपामि (V. S. I. 13-2) in the Yajurveda. It is evident that this mantra should be pronounced when the deity to be invoked is *Agni*. If one is eager of getting *ब्रह्मवर्चसम्* (lustre of Brahman), here is a injunction that the oblation must be offered to the sun—(cf) सूर्यं चरुं निर्वपेत् ब्रह्मवर्चसकामः । In that case the word अग्नये will have to be replaced by the word सूर्याय. This is possible only if he knows that the dative case singular of सूर्य is सूर्याय. Hence the knowledge of ऊह is necessary for the correct performance of Vedic ceremonies. From this one can understand that ऊह helps the यज्ञमान or the sacrificer to reap the desired fruit and the ऋत्विक् or the priest to become happy through the fee he is paid for officiating as priest. Nigoda Bratta seems to think of the latter alone—(cf

ऊहजप्य हि आर्त्तवैश्वत्यमेव द्रव्यमग्निद्वारा ऐहिकयुगमिद्धि फलमिति बोध्यम्

**अतामः स्वल्पि**

ब्राह्मणेन निष्कारणो धर्मः पडङ्गो वेदोऽभ्येयो ज्ञेयश्च । प्रधानं च पडङ्गेषु  
व्याकरणम् । प्रधाने च कृतो यज्ञः फलवान्भवति ॥



*Ayama* also [forms a प्रयोजनम् (प्रयोजिकम्)].

Veda with six *angas* shall be studied and understood by a Brahmana without expecting any reward. Of the six *angas*, grammar is important. Effort directed towards the prominent bears rich fruit.

The word ब्राह्मणेन suggests that the study of grammar is a *nitya-karma* to Brahmanas and a *kamyakarma* to others. The word कारण in निष्कारण means not cause, but fruit. The six *angas* are शिष्टा (Phonetics), व्याकरणम् (Grammar), छन्द (Prosody), निरुक्तम् (Vedic interpretation), ज्योतिषम् (Astronomy) and कल्प (The made-easies for the performance of rituals).

Grammar is said to be important since, without its study, one is not capable of understanding the meaning of sentences.

The word *ayama* has been taken to mean *effort* and hence the word *prayajana* has to be interpreted as *prayajaka*. Since *ayama* means a *study* and it is used in that sense by Mahābhāṣyakā himself (अगमकालेन 1.1.1) and the study of Vyākaraṇa is considered to be a *nitya-karma* to Brahmanas, it seems to me to be worthy of consideration whether Mahābhāṣyakā intends that the study of Vyākaraṇa for its own sake is one of the *prayajakas*.

लघु—

लघुर्थे चाध्येये व्याकरणम् । ब्राह्मणेनावश्यं शब्दा ज्ञेया इति । स चान्नरेण व्याकरणं लघुनोपायेन शब्दा शक्या विजानुम् ।

For easy grasp of words s grammar to be studied. Words should necessarily be understood by Brahmanas. There is no easy means of learning words other than grammar.



## LECTURES ON PATAÑJALI'S MAHĀBHĀṢYA

If the paradigm of one noun is known, the case-forms of similar nouns are also known and hence there is no need to get by heart the forms of all nouns. Similarly if the conjugational forms of one verb is known, those of similar verbs are also known.

**असन्देहः—**

असन्देहार्थं चाप्यत्रेयं व्याकरणम् । याज्ञिका पठन्ति—स्थूलपृषतीमाग्निवाक्या  
मनडवार्हामालभेन इति । तस्यां सन्देहः स्थूला च सौ पृषती च स्थूलपृषती,  
स्थूलादि वा पृषन्ति यस्या मेघं स्थूलपृषतीति । तां तावद्याकरणं स्वस्तोऽयवम्यानि  
यदि पूर्वपदप्रकृतिस्वस्त्वं नतो बहुव्रीहिः, अथ समासान्तोदात्तत्वं तन्मन्त्युक्त्य इति ॥

For the absence of ambiguity is grammar to be studied, Mantras dealing with sacrifices are read thus,

Up to the stake to procreate *Agni* and *Varuna* a cow which is **स्थूलपृषती**. Here is the doubt whether the word **स्थूलपृषती** means 'stout and spotted,' or 'having big spots.' The correct meaning cannot be understood by a non-grammarian from its *stems*. If it has the *udatta* at the usual place of the first member of the compound, it should be taken as *bahutā hi* when, it means 'having big spots', if, on the other hand, it has the *udatta* at the final syllable, it should be taken as *talpatrasa* when, it means 'stout and spotted.'

Having dealt with the advantages of the study of grammar in a general way, Mahābhāṣyakara enumerates them in detail. Kāiyaṭa says:

" Having mentioned the important benefits, he mentions those that are accessory." Nāgārjuna Bhatta explains that they

मुख्यानि प्रयोजनानि प्रदर्शयितुं पदार्थकाणं प्रदर्शयान्

are important because they are intended to get a knowledge of words and their meanings and the others are accessory since they deal with incorrect words and the usage of words in proper places etc.\*

इमानि च भूय शब्दानुशासनस्य प्रयोजनानि तेऽसुराः । दुष्टं शब्दं । यदधीनम् । यन्तु प्रयुङ्क्तं । अविद्वान् । विभक्तिं कुर्वन्ति । यो वा हमाम् । चत्वारि । उत त्व । सक्तुमिव । मास्वतीम् । दशस्य पुत्रस्य । मुदेवो अस्मि वयम् । इति

These also are the benefits to be accrued by the study of grammar, तेऽसुराः etc.

The expression तेऽसुराः etc. are generally at the commencement of some Vedic texts which are explained in detail below. They are thirteen in number

तेऽसुराः—

तेऽसुरा हेऽल्यो हेऽल्य इति कुर्वन्तः परावम्बुः । तस्माद् ब्राह्मणेन न स्तेच्छन्तवै, नापभाषितवै, स्तेच्छो ह वा एष यदपञ्च । स्तेच्छा मा मृमेत्यभ्येयं व्याकरणम् । [तेऽसुराः] †

Those *asur* is pronouncing *hetupah* *hetupah* were baffled in their attempt. Hence no *mtcchu* word is to be pronounced by a Brahmana; (i.e.) no word not sanctioned by grammar is to be pronounced; *mtcchu* means word which is not sanctioned by grammar. In order that we may not become *mtcchus* (the users of corrupt words), grammar is to be studied.

\* तथा प्रश्नान्तर्वा च पदपदार्थज्ञानयोग्येनान्तरङ्गत्वात् वक्ष्यमाणानां च बहिरङ्गशब्दपञ्चशब्द प्रयोगविधितिषेधविषयत्वादानुपपत्तिकत्वं बोध्यम् ।

† तेऽसुरा indicate that the note starting with it is closed. The same method is followed in दुष्टं शब्दं etc.

## LECTURES ON PATAÑJALIS MAHABHASYA

The expression हेऽल्यो हेऽलयः is the incorrect one that is referred to. The mistakes here are according to some, the non-use of *pluta* and *prakṛti* (१११०) हेऽल्यो हेऽलयः should have been pronounced as हे ३ अलयः हे ३ अलयः. Others think that the correct form is हे हे अलयः.

On considering the use of the word स्लेच्छित्तवै it appears that the statement

तेऽमुषा हेऽल्यो हेऽलय इति कुर्वन्त पराभूवु । तस्मद् ब्राह्मणं न स्लेच्छित्तवै ।

is a quotation from some previous work. The expression न स्लेच्छित्तवै is explained by Mahabhasya-kāra by न अपभाषितवै. The reason for such an interpretation is said that the word स्लेच्छः is freely used to denote ungrammatical word or expression. The word स्लेच्छाः may also mean 'censured beings.' Bhartṛhari in his Pradīpikā says that तेऽमुषाः . . . . . an *arthavāda* and स्लेच्छा मा भूम means, according to some, मा पराभूम.

**दुष्टः शब्दः ।**

दुष्ट शब्दः स्वर्गो वर्गो वा मिथ्याप्रयुक्तो न तमर्थमाह ।

स वाच्यो यत्रमानं त्रिभिर्न यथेन्द्रश्च स्वर्गोऽयमघातः ॥ इति

दुष्टान् शब्दान् मा प्रयुज्महीत्यर्थेयं व्याकरणम् [दुष्ट शब्दः]

Word that is incorrectly pronounced either from the standpoint of *svara* (accent) or *varṇa* (letter) gives the non-desired meaning and hence is not able to convey the desired

" तत्र काचशब्दो 'हेहेप्रयोगे हेहयोः' इति 'तुल्य प्रकृत्यावाच्ये' न कर्तव्ये तदकरणं स्लेच्छन्मिति । पराभूतवचनं कार्यं वक्ष्यामहेतुर्न लब्धं न स्लेच्छन्मिति परे ।

(१) हेऽमुषा हेऽलय इति वदन्त पराभूवु तस्मात् ब्राह्मणो स्लेच्छित्तवै

Satapatha III. 2, 1, 23 & 24).

meaning. It serves as speech-thunderbolt and brings out the ruin of the sacrificer as the word **इन्द्रशत्रु** which was pronounced with a wrong accent. In order that we may not use wrong words, grammar is to be studied.

The allusion referred to is this: Vṛtra, an asura, wanted to bring forth a son who could kill Indra, his foe. So he performed a sacrifice in which he pronounced the *mantra* **इन्द्रशत्रुर्वर्धस्व** which means 'may you, *Indrasatru* flourish.' Here the word **इन्द्रशत्रुः** is capable of giving two meanings — the slayer of Indra and one who could be slain by Indra. If it should convey the former meaning, the last syllable is to be accented and if it is the latter, the word **इन्द्र** should be accented in its usual place. Vṛtra wanted only the slayer of Indra. But, while pronouncing the *mantra*, he pronounced the word **इन्द्रशत्रु** in hot haste by accenting it on the first syllable of the word *Indra*. The result was that he got a son who could be slain by Indra.

This stanza seems to be an adaptation of the following stanza found in the **पाणिनीयशिक्षा** ।

मन्त्रो हीने स्वरतो वर्णतो वा मित्याप्रयुक्तो न तमर्थमाह ।  
स वास्वजो यजमाने हिनस्ति यथेन्द्रशत्रु, स्वस्तोऽपराधान् ॥

A doubt may arise why the incorrect pronunciation of words should bring out the destruction of the *sacrificer* and not the *officiating priest* though it is the latter who actually mispronounces the word. Since the priest is only paid for it, neither the gain accrued by the correct pronunciation, nor the loss accrued by the incorrect pronunciation is considered to affect him.

The enumeration of **नेऽसुराः** and **बुधः शत्रुः** is to make the Brāhmanas realise that, if they are ignorant of grammar,

they will be disqualified to officiate as priests in sacrifices. If, in spite of their ignorance, they are chosen, they will be instrumental in bringing ruin to the sacrificer who chooses them.

**यदर्धीतम्—**

यदर्धीतमविज्ञानं निगदन्तैव शब्दयते ,  
अनर्थाविद् शृङ्गेरौ न तज्ज्वलति कर्हिति ॥  
तस्मादनर्थकं माधिरूपीष्मदीत्यर्थेयं व्याकरणम् (यदर्धीतम्) ।

That which is stored (at the feet of the preceptor) and is often repeated as was taught by him without its meaning being understood, does not shine (*i.e.* is of no practical utility) like dry fuel thrown on ashes. In order that we may not study anything without advantage, the knowledge of grammar is necessary.

From this it is evident that there is no use of studying anything without understanding its sense. Much more is it so with respect to the study of the Vedas. That Mahābhāṣyakar cites this only with special reference to the study of the Vedas is seen from the fact that this stanza with a slight modification forms the supplement, in Nirukta, to the stanza

स्थाणुरग्रे भारह्मणः किलानुर्ध्वं वेदं न विदन्तस्ति योऽर्थम् ।  
योऽर्थज्ञ इत्यकलं स्रग्मदनुते नाकमेति जगद्विभूतयाप्ता । (N. I 6 2.)

It means this:—He who studies Veda without knowing its meaning is evidently a pillar serving as rest for loads; but, on the other hand, he who understands the meaning gets all kinds of happiness and reaches Heaven after having his sins removed with his knowledge.

The Nirukta reading is यद्गृहीतम् instead of यदर्धीतम्.

यस्तु प्रयुङ्क्ते—

यस्तु प्रयुङ्क्ते कुशलो विशेषे शब्दान्यथावद् व्यवहारकाले ।  
सोऽनन्तमाप्नोति जय एव वाच्योऽविद् दुष्यति चापद्यते ॥

The learned grammarian who uses the right word in the right place gets unbounded success elsewhere, while the other man (the non-grammarian) fares ill by the use of incorrect words.

Mahābhāṣyakāra evokes a discussion on the subject of the verb दुष्यति. The पूर्वपक्ष is that वाच्योऽविद् which immediately precedes दुष्यति is its subject, and the सिद्धान्त is that अवाच्योऽविद् is understood before दुष्यति and it alone can form its subject. The discussion runs as follows—

कः—Who ?

वाच्योऽविदेव —Evidently the grammarian !

कुत एतत् —On what authority is this ?

यो हि शब्दान् जानाति अशब्दानप्यसौ जानाति; यथैव हि शब्दज्ञाने धर्म एवम् अशब्दज्ञानेऽपि, अर्थमे । अथ वा भूयानर्थमे प्राप्नोति —भूयोऽविदशब्दा, अन्वय्यास शब्दा, एकैकस्य हि शब्दस्य बहवोऽभिज्ञा । ननुवा गं गित्यस्य शब्दस्य गात्री सोणी मोता गोपोल्लिका इत्येवमादयो अपभ्रंशा ॥

For he who knows the correct words knows also incorrect ones. As merit accrues with the knowledge of correct words, demerit also accrues with that of incorrect words. Or, the greater becomes the demerit since the incorrect words are greater in number; for every correct word is mispronounced in many ways; for instance the correct word गौः (which denotes cow) is mispronounced in many ways like गात्री, सोणी, मोता, गोपोल्लिका etc. (It must be borne in mind that the word गोणी when it means a sack is correct).

## LECTURES ON PATAÑJALI'S MAHABHĀṢYA

अथ योऽव्ययोगविन् — Then what about the non-gram-  
marian?

अज्ञानं तस्य शरणम्—Ignorance is his resort.

विषम उपन्यास । नात्यन्ताय अज्ञानं शरणं भवितुमर्हति । यो अज्ञानम् वै  
ब्राह्मण हन्यात् मृगं वा पिबेत्, सोऽपि मन्ये पतितः स्यात् ।

Illogical is the argument. Ignorance cannot completely  
serve as a resort. He who murders a Brahmana, or who  
drinks liquor without knowing that either brings forth sin is,  
I think, a sinner.

एवं तदि, सोऽनन्तमाप्नोति ज्ञं पत्र वाय्योगविन् ; दुष्यति चापशब्देः ।

(Here it must be understood that he reads it in such a way  
as to stop after वाय्योगविन् so that it may be taken as the sub-  
ject of आप्नोति in the previous line.)

If so सोऽनन्तम् अवशब्देः ।

कः ? Who?

अव्ययोगविदेव - Ex. lently the non-grammarian

अथ यो वाय्योगविन् - Then, what about the grammarian?

विज्ञानं तस्य शरणम् Knowledge is his resort

क पुनर्हि पठितम् Is there any book where this is said?

भ्राजा नाम श्लोका The slokas named *bhrajā*.

किं च यो, श्लोका अपि प्रमाणम् Oh sir, do *śloka*s also stand  
as authority?

किं चातः ? What if?

यदि श्लोका अपि प्रमाणम्, अयमपि प्रमाणं भवितुमर्हति

यदुदुम्बरवर्णानां घटीनां मण्डलं महत् ।

पीते न गमयेन्मर्गं किं तत्कृतुगतं नयेत् ॥ इति

If *śloka*s also stand as authority, this *śloka* which means — when jars of red liquor drunk cannot lead to Heaven, how can a drop of the same drink in sacrifices do it? — also may serve as authority.

प्रमत्तगीन एष तत्रभवतः This is the expression of the reverend when he is not in right mood.

यस्नु अप्रमत्तगीतम्भवत प्रमाणम्. [यस्नु प्रयुङ्क्ते]. That which is said when he is in right mood is an authority.

The sentence क पुनरिदं पठितम्? means क एष यत्र पुनरिदं पठितम्? The *śloka*s named *bhrajat* are ascribed to *Katyayana*. Ka yata says that, though this verse in question (यस्नु प्रयुङ्क्ते), is one among *bhrajat* *śloka*s, it is still taken to be authority since it agrees in meaning with the Vedic text 'एकं शब्दः सम्यग्ज्ञातं सुष्ठु प्रयुक्तं स्वर्गे लोके कामधुग्भवति.'

He again says that द्रव्यनि is taken to be the predicate of अक्षरयोगवित् and not वाचयोगवित् on the authority of the maxim प्रकरणात् सामर्थ्यं वर्तीयः (*Capacity to qualify is stronger than proximity*), here the word प्रकरण means only सन्नधि (*proximity*) (i.e.) the word द्रव्यनि is capable of being taken only with अक्षरयोगवित् though the word वाचयोगवित् is near it.

From this it is evident that one gets all happiness only when he is capable of using the right word in the right place. This suggests that only such persons will be chosen to officiate as priests. This can be done only with the knowledge of grammar. Hence grammar helps Brahmanas to get fees in the sacrifices and success elsewhere.

अविद्वांसः—

अविद्वांसः प्रत्यभिवादे नाम्नो ये न प्युनि विदुः .



कामं तेषु तु विप्रोप्य स्त्रीष्विवायमहं वदेत् ॥

अभिवादे स्त्रीवन्मा भूमेत्यथेयं आकर्णम् [अविद्वान्]

Those illiterate persons who do not know that *plute* (the use of three *metris*, must be made use of while blessing a man who prostrates, must be prostrated in the same way as women after one returns to his place after some time and be told by him that he is such by name. Grammar is to be studied lest we should be treated like women in *abhaśana*.

From this we learn that knowledge of grammar is needed to keep up one's dignity as a learned Brahmana.

**विभक्तिं कुर्वन्ति—**

याज्ञिका पठन्ति "प्रयाजा सविभक्तिका कार्या" इति ।

त चान्तरेण व्याकरणं प्रयाजा सविभक्तिका शक्या कर्तुम् ।

[विभक्तिं कुर्वन्ति]

Chapters dealing with sacrifices read that the *prayaga* mantras should be recited with the proper cases. But for the knowledge of grammar, it is not possible to do.

*Prayagas* are the so-called *homas* in the *Darsapuran-*  
*masa* sacrifice. It is a duty enjoined by the Vedas to be performed by a householder in the same way as *sthotrupika* enjoined by the Smritis to be performed by the same person. Even though the mantras for *prayaga* homas are completely read, yet he is allowed to perform an *isth* if the *gṛhmantri* is attacked of stomach-ache after *adhana* or meets with a great disaster within a year, where the deity to be invoked is *Agni*. Hence while performing it, he is to change the mantras in such a way as to suit it.

This is the same as the ऊह mentioned before. Hence it is clear that the second set of *prayagas* mentioned is quotation from previous author or authors.

## यो वा इमाम्—

यो वा इमां पदशः स्वर्गोऽश्मन्श्च वाचं विदधानि, स आर्विर्जीनो भवति ।  
आर्विर्जीना म्याम इत्येयं व्याकरणम् । यो वा इमाम् ॥

He who is capable of pronouncing the mantras correctly with respect to words, accent and letters is fit to become a sacrificer or to officiate as priest in sacrifices. Grammar is to be studied so that we may be qualified to become priests or to perform sacrifices.

The word आर्विर्जीनः means a sacrificer if it is split as अर्विजमर्हति on the strength of the sūtra यज्ञान्विरभ्यां घञञो (P.). It means a priest if it is split as अर्विश्कर्म्म अर्हति on the strength of the Varttika यज्ञान्विरभ्यां तत्कर्माहर्तिर्नित्युपसङ्गव्याजम्.

This is also more or less the same as mentioned in यस्तु प्रयुक्ते कुशलो विशेषे etc.

## चत्वारि—

चत्वारि शृङ्गा त्रयो अम्य पादा द्वे शीर्षे सम हस्तामो अम्य ।  
त्रिधा वद्धो वृषभो रोरुर्वानि महो देवो मर्या आविवेश ॥ इति

चत्वारि शृङ्गाणि चत्वारि पदजानानि, नामाग्यज्ञानोपसर्गनिषानाश्च । त्रयो अम्य पादाः—त्रयः कान्वा, मृतमविव्यद्वर्तमानाः । द्वे शीर्षे—द्वौ शब्दान्मानौ, नित्य कार्यश्च । सम हस्तामो अम्य—सम विभक्तयः । त्रिधा वद्धः, त्रिषु स्थानेषु वद्धः, उरसि कण्ठे शिरसीनि । वृषभो, वर्षणान् । रोरुर्वानि, शब्दः करोति । कृत एतत् रोरुः शब्दः कर्मा । महो देवो मर्या आविवेशनि महान् देवः, शब्दः ; मर्या, मरणधर्माणो मनुष्याः ; तान् आविवेश । महता देवेन न माम्यं यथा म्यात इत्येयं व्याकरणम् ॥

The *Ursabha* which has four horns, three feet, two heads and seven hands and which is bound in three places cries

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that the Great God entered the mortals. The four horns—the four parts of speech—noun, verb, *upasarga* (preposit on) and *niṣṭa*. Its three feet—the three tenses, past, future and present. Two heads—the two kinds of *śabda*, *nitya* (eternal) and *karya* (non-eternal). Its seven hands—the seven cases. It is bound three-fold—It is bound at three places—chest, neck and head. The word *śabha* is derived from the root *ś* (शृ). The word *रोन्वीनि* means 'makes noise.' Whence is it? The root *रु* means to make noise. The Great God entered the mortals—the Great God is *śabda*; the word *मर्त्याः* literally means mortals and hence men, He entered them. Grammar is to be studied so that we may become one with the Great God.

*महो देवः* here refers to *शब्दब्रह्म*. It has already been mentioned that Indian Grammarians recognise four phases of speech-sound, of which *परा* is considered to be *nitya* and the other three *पश्यन्ती*, *मध्यमा* and *वैम्वरी* are *karya*. The word *पदजातानि* in the Bhasya text refers, in the opinion of Nāgōjī Bhaṭṭa, to the four phases of speech-sound, since, otherwise *च* at the end *नामाख्यातोपसर्गनिपाताः* cannot be appropriate. But from the following reading of N.rukta *चन्दारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च* I think Mahabhāṣyakara also may have had the same reading. Though *upasargas* are only *niṣṭas* at a particular setting, yet they have been mentioned following the maxim called *मोक्षलीङ्गन्यायः*. *साम्यम्* is interpreted by Nāgōjī Bhaṭṭa to refer to *सायुज्यम्* on the strength of the *Kaṇika* of Bhartṛhari,

अपि प्रयोक्तुरात्मानं शब्दमन्तरवस्थितम् ।

प्रादुर्भाहान्तमृषमं येन सायुज्यमिष्यते ॥

The *R̥k* *चन्दारि* श्रुद्धा is the third *R̥k* in the 58th Sukta of the fourth maṇḍala in R̥gveda. Sāyaṇācārya, in his Bhāṣya,

says that since the presiding deity of this *Rk* is one of five deities, this *Rk* is interpreted in five ways: (7).

सूक्तस्य अग्निमूर्त्यादिपञ्चदेवतात्मकत्वात् पञ्चधा अयं मन्त्रो व्याख्येयः । तथापि निरुक्ता<sup>र्था</sup>स्मरित्या यज्ञात्मकान्ते मूर्त्यस्य च प्रकाशकत्वेन तत्परतया व्याख्यायते

The same *Rk* is commented upon in Yāska's Nirukta XIII, 1-7. The expression चत्वारि, Mahabhāṣyakāra says, is taken by others to refer to the following *Rk*. This clearly shows that this set of *prajñānas* was in vogue long before the time of Mahabhāṣyakāra.

अपर आह—

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुहा त्रीणि निहितानि नेह्यन्ति तुरीये वाचो मनुष्या वदन्ति ।

चत्वारि वाक्परिमिता पदानि- चत्वारि पदजातानि, नामाख्यातोपमर्गनिपाताश्च । तानि विदुर्ब्राह्मणा ये मनीषिणः । मनस ईषिणो, मनीषिणः । गुहा त्रीणि निहितानि नेह्यन्ति, गुहायां त्रीणि निहितानि नेह्यन्ति, न चेष्टन्ते, न निमिषन्तीत्यर्थः । तुरीये वाचो मनुष्या वदन्ति । तुरीय वा एतद्वाचो यन्मनुष्येषु वर्तते चतुर्थमित्यर्थः ॥ चत्वारि ॥

Others say:—

There are four kinds of speech-sound, which are seen by those Brahmanas who have controlled their mind. Three of them are not cognizable since they are inside the body. Men speak out only the fourth.

The four kinds of speech-sound—the four kinds are noun, verb, *apasarqa* and *apata*. They are seen by *manisus*—*manisus* are those who have controlled their mind.

Three do not exhibit themselves being kept in *qāḥa*—three are kept in *qāḥa* the meaning of नेह्यन्ति is, they do not operate (i.e.) exhibit. Men speak out the fourth—that which is among men is the fourth phase of the speech-sound.

The same Rk is commented upon in Yaska's Nirukta XIII. 1. 9., where चत्वारि पदानि is explained thus:—

चत्वारि पदानि ओकारो महाव्यक्तयश्चेत्यर्थः, नामाग्याने च उपसर्गनिपाताश्च इति वैयाकरणानां, मन्त्रे कल्पो ब्राह्मणं चतुर्थो व्यावहारिकीनि याज्ञिकानां, ऋचो यजूषि सामानि चतुर्थो व्यावहारिकीनि नेहन्ता । etc.

It means this:—

The four padas are, 1. the opinion of seers, *prajaya* and three vyahritis, they are, 2. the opinion of grammarians, noun, verb, *upasarga* and *nipta*; etc., according to sacrificers they are *mantra*, *kalpo*, *brahmana* and the fourth that is in vogue, they according to Naiyātikas, are *Rk*, *yajus*, *Sama* and those that are in vogue. It appears as the 45th Rk in 164th Sukta of the first Māṇḍala in Rgveda. Sayana in his commentary mentions in addition to what has been mentioned in Nirukta,

अपरे मान्त्रिका प्रकारान्तरेण प्रतिपादयन्ति परा पश्यन्ती मध्यमा वैश्वरीति चत्वारि ।

Other *maṇṭrikas* think that the four are (परा, पश्यन्ती, मध्यमा and वैश्वरी). Nagor Bhatta explains पदज्ञानानि thus:—परापश्यन्ती-मध्यमावैश्वर्यः नामादीनि च । He seems to have added परापश्यन्ती-मध्यमावैश्वर्यः since it is said that three of them are not cognizable and since it was recognised by grammarians that, of the four phases of speech-sound, परा, पश्यन्ती and मध्यमा are not cognizable to those other than Yōgins.

उत त्वः -

उत त्वं पश्यन्न दृश्यं वाचमुत्वं शृण्वन्न शृणोत्येनाम् ,  
उतो त्वस्मै तन्व विमन्त्रे जायेव पत्य उशनी सुवासाम् ॥

अपि स्वल्पेकः पश्यन्नपि न पश्यति वाचम्, अपि स्वल्पेकः शृण्वन्नपि न शृणोत्येनाम् ; इति अविद्वान्माह अर्थम् । उतो त्वस्मै, तन्वं विमन्त्रे तन्वं विवृणुते जायेव पत्य उशनी सुवासाम् । नदथा, जाया पत्ये कामयमाना सुवासाम् स्वमात्मानं विवृणुते । एवं वाग् वाग्भिदे स्वात्मानं विवृणुते । वाङ्मनो विवृणुयादात्मानम् इत्यर्थेयं व्याकरणम् ॥ उत त्वः ॥

One, though he sees *vak* (speech), does not see her, one, though he hears her, does not hear her. This is the first half of the stanza speaks of one who is not learned in grammar. She discloses her body to some one in the same way as a lady opens herself to her husband when she is in clean dress and wants his company. So speech opens herself to the grammarian. In order that *vak* may open herself to us, grammar is to be studied.

The word उत means 'though' and the word त्वः means 'one.' The expression पश्यन्नपि न पश्यति वाचम् means 'though he sees, he does not see speech.' The word उत qualifies पश्यन् and not त्वः. The expression अपि स्वल्पेकः शृण्वन्नपि न शृणोत्येनाम् means 'though one hears, he does not hear her.' The word तन्वम् is the earlier form of तन्नुम् (which means body). The word विमन्त्रे means 'discloses.' The expression जायेव पत्य उशनी सुवासाम् means 'as like the wife who, being in clean dress and eager to meet her husband, opens herself.' The word आत्मानं may here be taken to mean both *mind* and *body*. (The body and mind of *vak* is evidently her *metaphor*). It is clear that the latter half of the stanza speaks of the learned grammarian.

The word **व्य.** in two places and **व्यस्मै** in the latter half suggest that one in, say, hundred takes to study grammar, one in, say, thousand studies to understand it, and one in, say, ten thousand or so is able to completely master it.

The word **सुवासः** suggests, as is stated in Yaska's *Nirukta*, that she is in her *ritukala*. *Ritukala* is the period of *sixteen* days beginning with the commencement of her monthly period and it, excluding the first three or four days, is considered to be the period of conception. It deserves to be noted that the injunction **अग्नी उपेयान्** (one should meet his wife in *Ritukala*) found in Dharmasūtras is taken to be a *niyama-śloka* for those who have not given birth to a son; for if they do not meet their wives in that period, they will meet with demerit.

This *Rk* "उत व्यः सुवासः" is found in the Rgveda as the fourth *Rk* in the 71st sukta of the 10th Mandala. In commenting upon it Sayanaśācārya explains the following words thus :—

पश्यन्नपि—मनसा पर्यालोचयन्नपि  
न दृष्टे दर्शनफलाभावान्न पश्यति  
उज्जती—सम्भोगं कामयमाना

The same *Rk* is commented upon in *Nirukta* (I 6, 3) thus :—

अप्येकः पश्यन्न पश्यति वाचम् । अपि च शृण्वन्न शृणोत्येनाम् इत्यविद्वान्-  
माहर्षिम् । अप्येकस्मै तन्त्रं विसन्न इति म्मात्मानं विवृणुते ज्ञानं प्रकाशनमर्थस्याहानया  
वाचोपमोक्तमया वाचा ज्ञयेव पत्ये, कामयमाना ऋतुकालेषु सुवासः कल्याणवाया,  
कामयमाना ऋतुकालेषु । यथा स ग्नां पश्यति स शृणोत्यर्थज्ञप्रशंसा ॥



सक्तुमिव—

सक्तुमिव नित॑रुणा पुन॑न्तो यत्र धीरा॑ मन॑मा वाच॑मक॑त ।

अत्रा॑ स॒खाय स॒म्यानि॑ जान॑ते भ॒द्रेषा॑ लक्ष्मी॑र्निहि॒ताधि॑वाचि ।

सक्तु सक्तेर्दुर्भावो भवति, कर्मतेर्वा विपरीताद्विक्रितो भवति । नितरु परिपक्वं भवति तत्तद्वद्वा, तुल्यवद्वा । धीरा,—ध्यानवन्त । मनमा—प्रज्ञानेन वाचमकृत-वाचमकृतम् । अत्रा सखाय सख्यानि जानते अत्र सखाय सन्त सख्यानि जानन्तः । क । य एष दुर्गो मारो एकगम्यो वाचिपथः । के पुनस्ते ' वैयाकरणः । कुत एतत् ' भद्रेषां लक्ष्मीर्निहिताधिवाचि एषा वाचि भद्रा लक्ष्मीर्निहिता भवति । लक्ष्मी-लक्षणाद्वासनात्पण्डितो भवति ॥ सक्तुमिव ॥

Where learned men sift correct words from incorrect ones through knowledge as people the flour of barley meal through sieve, there they, being friends of words or having unblemished knowledge throughout are able to see the true meaning; for the propitious Goddess Lakṣmī resides in their speech.

The word सक्तु is derived from the root सक् and hence literally means that which can be cleaned only with difficulty. Or it is derived from the root कृत्, but by metathesis, assumed this form and means 'that which is spread.' The word नितरु means 'sieve' and it is so since it is wide or perforated. The word धीराः means 'learned men.' The word मनमा means 'through knowledge.' The expression वाचमकृत means 'made words' (i.e.) sifted correct words from incorrect ones. In the expression अत्रा सखायः सख्यानि जानते the word सन्तः is understood after सखायः. अत्र is lengthened to अत्रा for the sake of metre. Where? (i.e.) to which place does the word अत्रा refer? That which is difficult of access and which can be achieved only through speech. Who are they? (i.e.) to whom does the word सखायः refer? Grammarians. Why is



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it so? For the propitious Goddess Lakṣmī resides in their speech. The word Lakṣmī is derived from the root *lakṣ* which means to shine and hence she becomes the lord.

This *Rk* is found in the R̥gveda as the second *Rk* of 71st śukta of the 10th Maṇḍala and it is commented upon in Yaska's Nirukta (IV, 2. 1 & 2). The expression सखायः सख्यानि जानते is interpreted in different ways. Saṃyācārya gives two interpretations :—(1) They possessing the knowledge of the *śāstra* are able to understand the contents of the *śāstra* correctly (2) They being friends, get the fruits to be obtained by the knowledge of speech.

सखायः समानग्यानां शब्दादित्ययजाना, ते सख्यानि तेषु भवानि ज्ञानानि जानते जानन्ति, यद्वा सखायः वाच्यं ब्रह्मसम्या ... सख्यानि जानन्ति वाक्ययुक्तानभ्युद-  
यान् लभन्ते ॥ (Sāyana).

Durgacārya, the commentator on Nirukta interprets it thus: they having the same knowledge as others are able to gauge the merits of their partners. (Cf.

समानग्यानानामेव समानेषु शास्त्रेषु कृतश्रमाणा ... सख्यानि — विज्ञानानि ... इतरैरनगम्य यो विज्ञानप्रकर्षः, ते जानते ॥

Nāgajī Bhaṭṭa, on the other hand, interprets it thus.—They knowing that everything is Brahman become one with Brahman. Cf.

सखायः समानग्यानस्य समानज्ञाना तच्छब्दे ब्रह्मैकत्वज्ञानवन्मन्त्रैव दृष्टान्तेन सर्वपदार्थेषु ब्रह्मनिरूपिताभेदज्ञानवन्तः सख्यानि सायुज्यानि जानते प्राप्नुवन्तीत्यर्थः ॥

Nāgajī Bhaṭṭa is of opinion that the *rk* is

चत्वारि शृङ्गा चत्वारि वाक्यमिमांसा पदानि, उत त्व and सक्नुमिव

show that the study of grammar enables one to attain *mokṣa*.

### सारस्वतीम्—

याज्ञिका पठन्ति "आहिताग्निपशवन्दं प्रयुज्य प्रायश्चित्तीयां सारस्वतीमिष्टिं निर्वपेदिति" प्रायश्चित्तीया मा भूमेत्यध्येयं व्याकरणम् ॥ सारस्वतीम् ॥

Scriptures dealing with sacrifices read thus.—If a householder performing *agnihotra* mispronounces a word, he will have to perform an expiatory ceremony (*ṛsti*) called *sarats-ratirṛsti*. In order that we may not be put to the necessity of performing expiatory ceremonies, grammar is to be studied.

### दशम्यां पुत्रस्य—

याज्ञिकाः पठन्ति "दशम्युत्तरकालं पुत्रस्य जातस्य नाम विद्व्याद् घोषवदाद्यन्तरन्तस्थमवृद्धं त्रिपुरुषानूकमनरिप्रतिष्ठितम् । तद्धि प्रतिष्ठितमं भवति । द्व्यक्षरं चतुरक्षरं वा नाम कृतं कुर्यान्न तद्धितम्" इति । न चान्तरेण व्याकरणं कृतमन्दिना वा शक्या विज्ञानुम् । दशम्यां पुत्रस्य ॥

Scriptures dealing with sacrifices read thus.—

On the day following the tenth from the birth of a son\*, a name should be given to him. The name should have for its initial a voiced letter, should have the semi-vowels in the middle, should not have a *ṛddhi* letter as the first of its vowels, should have been current within three generations and should not be one very popular among his enemies' families. Only such a name enables him to have long life, success in life etc. It should contain two or four letters, should be made of a stem and a primary suffix and not a secondary suffix. Without the knowledge of grammar one does not know whether a suffix is primary or secondary. A

\* This is the meaning given by the Mahābhāṣyakāra to the expression दशम्यां पुत्रस्य found in Dharmasāstras.

study of Dharmasūtras enables me to understand that the expression द्वयक्षरे चतुरक्षरे वा is उपलक्षण and should be taken to mean even number of letters.

It should be noted here that the names of men should contain even number of letters and those of women should contain odd number of letters. Since Mahābhāṣyakara repeats the opinion of Dharmasūtrakaras that a word should not have its first vowel, a *r* *l* *l* *l* letter, is it possible to assume that the names like राम, नागयणः were not given to men in his time or before him?

सुदेवो असि—

सुदेवो असि वरुण सत्यदेवोऽसि । यस्य ते सम मित्थव ।

अनु क्षरन्ति काकुदं मूर्त्यै मुपिगमिव ।।

• सुदेवो असि, वरुण, सत्यदेवोऽसि । यस्य ते, सम मित्थव, सम विभक्तयः अनुक्षरन्ति काकुदम् । काकुदं तानु काकुर्वद्वा, वा अस्मिन्नुद्यत इति काकुदम् । मूर्त्यै मुपिगमिव तथैवा शोभनामूर्तिं मुपिगमन्तिन्त, प्रविश्य दहति, एवं ते सम मित्थव सम विभक्तयः तान्वनुक्षरन्ति । तेनासि सत्यदेव । † सत्यदेवा स्यामेत्यभेदे व्याकरणम् ॥ सुदेवो असि ॥

Oh *Friend*! you are a true God since the seven oceans (of cases) spurt out of your palate like fire through the holes from within a perforated iron image.

सुदेवो असि means सत्यदेवोऽसि । Your seven oceans are the seven cases. The word काकुदम् means palate. The word काकु, means tongue. Since the tongue acts upon the palate,

† सत्यदेव स्याम् is another reading. Considering स्तेच्छा मा भूम, कुष्ठं शब्दान् मा प्रयुःसाद् . सत्यदेव स्याम् is the better reading.

it is called ककुदम् Just as fire from within a perforated well-made iron image spurts out, so also the seven case-oceans spurt out of your palate. Hence you are *satyadeva*. Grammar is to be studied so that we may become *satyadevas*.

This *Rk* is the 12th *Rk* of the 58th sukta of the eighth Mandala in Rgveda. Sayanacarya in his commentary takes the word सिन्धवः to mean rivers. The same *Rk* is commented upon in Nirukta V. 4-9.

किं पुनरिदं व्याकरणमेवाभिजिग्यासमानेभ्यः प्रयोजनमन्वाह्ययते, न पुनरन्यदपि किञ्चित् ओम् इत्युक्त्वा वृत्तान्तं अभिमन्यवमर्दीन् शब्दान् पठन्ति ॥

Why is the enumeration of benefits accruing from the study of Vyākaraṇa alone made and not from that of any other (like the study of the Vedas etc.)? They say 'ōm' and begin to repeat chapter by chapter the Vedic words commencing from शम्.

पुरा कल्प एतदधीत—संस्कारोत्तरकालं ब्राह्मणा व्याकरणं स्मार्थायते तेभ्यस्तत्स्थानाकरणनादानुपदानज्ञेभ्यो वेदिका शब्दा उपदिश्यन्ते । तदद्यत्वे न तथा । वेदमधीत्य त्वरिता वक्तारो भवन्ति । वेदाज्ञो वेदिका शब्दा । सिद्धा, लोकाश्च लौकिका, अनर्थकं व्याकरणमिति । तेभ्य एव विप्रतिपन्नवृत्तिभ्योऽप्येतेभ्यः सुहृद् भूत्वा आचार्ये इदं शास्त्रमन्वाहये इमानि प्रयोजनान्यभ्येयं व्याकरणमिति ॥

\* Amarnath in his commentary says that the correct reading is वृत्तान्तम् and he gives us पठन्ति so that it means *they recite it* in such a way that they can propose it without any other help.

वृत्तान्तमिति किञ्चिद्विशेषणम्, स्वधोर्जावर्णश्रम यथा भवति तथा पठन्तीत्यर्थः । एतत् 'वृत्तान्तं शर्मिष्ये' इत्यादिना इति भाष्यपाठः प्रामाणिकः, 'वृत्तान्तं' इति शास्त्रपाठः प्रामादिक इति हेयम् ।

Shatapatha in his Prātiśākhya seems to have preferred वृत्तान्तं to वृत्तान्तंशः (१) तदाद्यादिवृत्तान्तम्, अन्येषां वृत्तान्तंशः इति पाठः and takes that वृत्तान्तं means प्रपाठकः.

\* The word शब्दा is omitted in some editions.

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This was in the old *Kalpa* that the Brahmapas studied grammar after their *upanayana*. The Vedis were then taught to them who had a knowledge of the place of production and the effort, internal and external, of sounds. But now it is not so. After studying the Vedas, they hasten to become teachers thinking that, since they know Vedic words from the study of the Vedas and the *laukika* words from their contact with the world, the study of grammar is unnecessary. The Acārya (Mahabhasyakara) out of affection towards such scholars with wrong notions, narrates this portion containing the benefits accruing from the study and hence the need of the study of Grammar.

उक्तः शब्दः । स्वरूपमप्युक्तम् । प्रयोजनाप्युक्तानि ॥

(The classification of) word has been said, its definition has been given and the benefits have been narrated.

### V

शब्दानुशासनमिदानीं कर्तव्यम् । तत्कथं कर्तव्यम्, किं शब्दोपदेशः कर्तव्यः, आहोस्वित् अपशब्दोपदेशः, आहोस्वित् उभयोपदेश इति ।

*Śabdānuśāsana* is now to be expounded. How should it be done? Is a list of correct words to be given, or a list of incorrect words; or both?

अन्यनरोपदेशेन कृतं स्यात् । तद्यथा भक्ष्यनियमेन अभक्ष्यप्रतिषेधो गम्यते—  
“पञ्च पञ्चनखा भक्ष्याः” इत्युक्ते गम्यत एतद् अनोज्ञ्ये अभक्ष्या इति । अभक्ष्य-  
प्रतिषेधेन वा भक्ष्यनियमः ; तद्यथा “अभक्ष्यो ग्राम्यकृक्कुटः, अभक्ष्यो ग्राम्यसूकरः”  
इत्युक्ते गम्यत एतद् ‘आरण्यो भक्ष्य’ इति । एवमिहापि यदि तावच्छब्दोपदेशः

C/ भक्ष्या शर्विद्रोषाशशान्त्यककच्छयस्वङ्गाः शृङ्गवर्जाः पञ्चनखाः (Bōdh. D. 11. 1. 1-5. 131), and (Mahābhārata sūtra 141. 7).

क्रियते, गौरि येनस्मिन्नुपदिष्टे, गम्यते एतद्वाज्यादयोऽप्यजन्ता इति । अथाप्यपञ्चदशोपदेशः क्रियते, गान्धादिषु उपदिष्टेषु, गम्यत एतद् 'गौरि येन शब्दः' इति ॥

It is done by *either* method. From the injunction restricting the eatables, the non-eatables are inferred when the injunction "Eat five five-clawed animals" is pronounced; it is inferred that all but those five animals are non-eatable. Similarly from the injunction restraining the non-eatables, the eatables are inferred. When the injunction "Do not eat the domestic cock and the domestic pig" is pronounced, it is inferred that the wild cock and bear may be eaten. Similar is the case here also; if the list of correct words like गौः is given, it is inferred that गार्वा etc. are incorrect and if, on the other hand, the list of incorrect words like गार्वा etc. is given, it may be inferred that गौः etc. are correct words.

NOTE 1. पञ्च पञ्चनक्ता मध्याः -Is this अपूर्वविधिः, नियमविधिः or परिसङ्ख्याविधिः? Since there is always a craving for every one to eat anything and hence even without this injunction one may eat the flesh of the five five-clawed animals, it is not अपूर्वविधिः like व्रीहान् प्रोक्षति.

(Cf. Kātyāyana's statement न त्वयं विधिः, अप्राप्तेरभावान्.

It may be taken as परिसङ्ख्याविधिः like इमाममृग्णन् रशनामृतस्य इत्यभ्याभिधानीमावृत्ते, since by this injunction one is prevented from tasting the flesh of animals other than these five. Still Mahābhāṣyakara takes it to be a नियमविधिः since it also wards off one from doing what is not mentioned there.

(Cf. Nāgārjuna's statement

पात्रिकाप्राप्तिकाप्राप्ताशपरिपूर्णफलो नियमः । अन्यनिवृत्तिफलं च परिसङ्ख्येति चेन्न । नियमोऽप्यप्राप्ताशपरिपूर्णरूपफलबोधनद्वारा अर्थादन्यनिवृत्ते मत्त्वेन अभेदमाश्रित्योक्ते ॥

NOTE 2. From Nāgārjuna's statement

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ये तु पञ्चपदस्य तदतिरिक्ते लक्षणा, मध्यपदस्य च अमध्ये सा

it is clear that some scholars took पञ्च to mean 'other than five' and अमध्याः to mean 'अमध्याः'. Nagobhadda refutes them. Among many reasons cited in support of his view, the most important is the statement of Mahabhasyakāra himself

मध्यनियमेन अमध्यप्रतिषेधो गम्यते

किं पुनस्तथा 'लघुत्वात् शब्दोपदेशः लघूयान् शब्दोपदेशः' ; गर्गीयान् अपशब्दोपदेशः ; एकैकस्य शब्दस्य बहुवोऽपभ्रंशाः, तद्यथा - गौर्गम्यस्य शब्दस्य गावी गोणी गोता गोपोतलिका इत्येवमादयोऽपभ्रंशाः । दृष्टान्त्वान्वयानं स्वव्यपि भवति ।

Which is better? The enumeration of the correct words (is better) since it is easier -The enumeration of correct words is easier and that of incorrect words is longer; for every correct word, there are many corrupt forms. For instance the corruptions of the word गौः are गावी, गोणी, गोता, गोपोतलिका etc. We also have (another advantage of) the direct enumeration of the words that we require.

NOTE 3. The second reason given above suggests that the list of corrupt forms cannot enable us to understand the correct form of a word.

अथैतस्मिन् शब्दोपदेशे सति किं शब्दानां प्रतिपत्तौ प्रतिषेधपाठः कर्तव्यः, गौः, अश्वः, पुरुषः, हस्ती, शकुनिः, मृगः, ब्राह्मण इत्येवमादयः शब्दानां प्रतिपत्तयः । नेत्याह, अतभ्युपाय एव शब्दानां प्रतिपत्तौ प्रतिषेधपाठः । एवं हि श्रूयते 'बृहस्पति-स्मृत्या दिव्यं वर्षमहसं प्रतिनिर्दिष्टानां शब्दानां शब्दपारायणं' श्रौवाच, नान्त जगाम । बृहस्पतिश्च प्रवक्ता, इन्द्रश्च अर्थेता, दिव्यं वर्षमहसम् अध्ययनकालं, न चान्ते जगाम । किं पुनश्चत्वे, य मर्यादा किं जीवति स वर्षग्रन्तं जीवति ; चतुर्भिश्च प्रकौर्गव्या उप-

\* शब्दपारायणं नाम ध्वन्य (Pradipakā). शब्दपारायणशब्दः ...शब्दविशेषे (Pradipakā)



युक्ता भवन्ति आगमकालेन, स्वाध्यायकालेन, प्रवचनकालेन, व्यवहारकालेन इति । तत्र च अन्य आगमकालेनैव आयु कृत्स्नं\* पर्युक्तं स्यात् । तस्मात् अनभ्युत्थं शब्दानां प्रतिपत्तौ प्रतिपदपाठः ॥

When it has thus been decided that the list of correct words is to be given, there arises the question whether an inventory of all available correct words should be taken. Are we to enumerate words like गौः, अश्वः, पुरुषः, हस्ती, शकुनिः, मृगः, ब्राह्मणः etc. ? 'No' says he, 'for such a list is not an easy means to learn correct words.' Thus runs a story in scriptures. Brhaspati (the preceptor of the gods) taught Indra the work called *śābhitaparaṇa* containing all available correct words for thousand divine years, but could not exhaust it; Brhaspati is the teacher, Indra is the student, the period of instruction is thousand divine years and still it was not possible to come to an end. When such is the case, how is it possible now ? He who after all, lives longest, lives hundred summers; *Vidyā* is used in four ways in a man's life time; it is learnt at the feet of the guru, it is revised, it is taught to a student and it is made use of in practical life (as in sacrifices etc.). If one attempts to learn at the feet of a guru the list of all correct words, his whole life time will be used only in learning. Hence *pratipadipatha* is not an easy means to get at the knowledge of correct words.

कथं तर्हि इमे शब्दाः प्रतिस्तव्याः । किञ्चित् सामान्यविशेषव्यञ्जनं प्रचल्यन्, येन कल्पेन कल्पेन महतो महत् शब्दशेषान् प्रतिपश्यन् ॥

How then are the correct words to be learnt ? Some work formulating general and special rules should be written

\* The word कृत्स्नम् is not found in some editions



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so that people can with a little effort learn the vast ocean of words.

किं पुनस्तन् ? उत्सर्गापवादौ—कश्चिदुत्सर्गं कर्तव्यं, कश्चिदपवादः । कथं-  
जानीयकं पुनस्तुत्सर्गं कर्तव्यः कथंजानीयकोऽपवादः ? सामान्येनोत्सर्गं कर्तव्यं, तद्यथा  
'कर्मण्यण्' ; तस्य विशेषणापवादः, तद्यथा 'आनोऽनुपसर्गे कः' ॥

What is it ? General rules and exceptions: some general rule is to be formulated and some exception. How is the general rule to be framed and how the exception ? General rule which is to apply to things in general, like कर्मण्यण् is to be read and so are exceptions to apply to some special things among them like आनोऽनुपसर्गे कः.

NOTE. The sūtra कर्मण्यण् means that, if in a compound the verb is preceded by the object which qualifies it, the suffix ण्य follows the verb; आनोऽनुपसर्गे कः means that, if the verb mentioned above ends in आ and is not preceded by a preposition it takes the suffix कः.

## VI

Having thus decided that Grammar formalising general rules and exceptions is necessary to enable one to understand correct words, Mahābhāṣyaṭkāra discusses briefly whether the meaning of words is जाति (genus) or व्यक्ति (species) and whether the words are *utya* or *kurya*.

किं पुनराकृति पदार्थः, आहोम्बित् द्रव्यम्, उभयमित्याह । कथं जायते !  
उभयथा साचौर्येण सूत्राणि पठितानि । आकृति पदार्थं मत्वा 'जात्यान्यायामेकस्मिन्  
बहुवचनमन्यतरम्याम्' इत्युच्यते । द्रव्यं पदार्थं मत्वा 'सरूपाणामेकदेश एकविभक्तौ'  
इत्येकशेष आरभ्यते ॥

Does a word connote genus or species ? 'Both' says he. How is it ? For, sūtras conceding both the views are written

by the *Acarva* (Panini.) The *sūtra* 'जहत्याख्यायामेकस्मिन्' is read on the idea that the connotation of the word is *genus* and the *sūtra* 'सख्याणाम्' is read on the idea that it is *individuality*.

NOTE. It is worth noting that *genus* cannot exist without *vikṛti* and the latter cannot without the former. Still there are two classes of schools, one holding that word connotes only *genus* and *vikṛti* comes along with it, and the other holding that word connotes only *vikṛti* since the former cannot exist away from the latter. But the *Acarva* Panini clearly shows in his work that he holds both the views, one in one context and the other in another.

किं पुनर्नित्यं शब्दः, आदौस्मिन्कार्ये, सङ्ग्रहः एतद्व्याधान्येन परीक्षितम्—  
नित्यो वा स्यात् कार्यो वेति । तत्रोक्ता दोषा, प्रयोजनान्विध्युक्तानि । तत्र त्वेष निर्णयः  
यद्येव नित्यं अत्रापि कार्ये, उभयत्रापि लक्षणं प्रवर्त्यम् इति ॥

Is *śabda* *nitya* or *karya*? This was examined in detail in the work *Saṅgraha* whether *śabda* is eternal or non-eternal. Merits and demerits on both sides were mentioned. This is the conclusion arrived at there, that, irrespective of *śabda* being *nitya* or *karya*, grammarians to be written.

NOTE. *Saṅgraha* is a work written by Vyāsa in 100,000 verses. It is unfortunate that the work is almost lost. Mahābhāṣyakara has already suggested that, if *śabda* refers to *śabdā*, it is *nitya* and that, if it refers to *dhvani*—the sound that is produced by the vocal organs—it is *karya*.

\* एवम् is another reading.

Cf. येनोच्चारितेन साङ्खालाङ्गुलककंदखरविषाणिना सम्प्रत्ययो भवति स शब्दः ,  
अथवा प्रतीतिपदार्थको लोके 'त्विति' शब्दः ।

## VII

Having now decided that व्याकरणम् should be written, Mahabhāsyakara may have dealt with the topic—the meaning of व्याकरणम्. Without doing it, he deals with the purpose served by व्याकरण. The reason for doing so is that he wants to observe in the discussion of topics, the order followed by the *Vārttikakara*, since his *Bhāṣya* is an elaborate commentary on not only Pāṇini's sūtras but also on Kātyāyana's *vārttikas*.

कथं पुनरिदं भगवतः पाणिनेरगच्छेद्यं लक्षणं प्रवृत्तम्

How has the Acarya Pāṇini proceeded in his work ?

This serves as an introduction to the first *vaṭṭika* which runs as follows :—

मिद्रे शब्दार्थसम्बन्धे लोकतोऽर्थप्रयुक्ते शब्दप्रयोगे आम्नेण धर्मनियमः, यथा  
लौकिकवैदिकेभ्यु ॥

When word, its meaning and their relation (or word and the relation with its meaning) are learnt to be *mitya* from the world and word is used only in such meanings as are current there, the śāstra enjoins (the use of correct words) for the sake of *dharma* as in the case of incidents, *laukika* and *vaidika*.

\* Prof. Dr. Chandra Chakravarti translates this in the *Indian Historical Quarterly* Vol. I, 1925 thus: 'Why, again, the grammatical treatise of the venerable Pāṇini, has been made?' (If words are held to be eternal, what is the use of grammar?). Since the previous sentence is उभयथापि लक्षणं प्रवर्त्यम्, the legitimate question that follows is, what doctrine Pāṇini holds in his work. This is clear from Kātyāyana's statement किंसाचार्य एव लघु शब्दार्थसम्बन्धनाम् अथ म्मती इति प्रश्नः

Here Mahabhasyakara deals in detail with the meanings of (1) सिद्धः, (2) अर्थः and (3) धर्मः and elucidates the expressions लोकतः and टीकिकवैदिकेयु and takes लोकतः twice, once along with शब्दार्थसम्बन्धे and once with अर्थप्रयुक्ते.

सिद्धे शब्दार्थसम्बन्धे—

सिद्धे शब्देऽर्थे सम्बन्धे चेति

Here Mahabhasyakara suggests that the *ugraha* of शब्दार्थसम्बन्धे is शब्दश्च अर्थश्च सम्बन्धश्च एतेषां समाहारः, शब्दार्थसम्बन्धम्, तस्मिन् ।

अथ सिद्धशब्दस्य कं पदार्थः । नित्यपर्यायवाची सिद्धशब्दः । कथं जायते ।  
यद्वृत्तमध्ये अविचालितं भावेण वर्तते ; तद्यथा, सिद्धा द्यौः, सिद्धा पृथिवी, सिद्धमाकाशम्  
इति ।

Now what is the meaning of the word सिद्ध? It is the synonym of the word *nitya*. How is it so? Since it is used along with objects which do not move and which do not change. Ex. सिद्धा द्यौः (the Heaven is *nitya*), सिद्धा पृथिवी (the earth is *nitya*) and सिद्धमाकाशम् (the sky is *nitya*)

NOTE. The expressions मिद्धा द्यौः etc., are not based upon the conception that द्यौः, पृथिवी etc., are eternal, but upon the conception that they are relatively permanent

Mahabhasyakara then quotes instances where the word सिद्ध means अनित्य.

ननु च भोः कार्येष्वपि वर्तते, तद्यथा—मिद्ध ओदन, मिद्ध मूषः, सिद्धा  
मवागृ इति। यावता कार्येष्वपि वर्तते, तत्र कुत एतस्मिन्पर्यायवाचिनो ग्रहणम्, न पुनः

\* Cf. Nāgārjha's statement

भाये द्यावपुंयिद्व्याद्याः द्यावह २२ कान्त्यन्व।।भाजयेण। इशास्ततम आकाशस्यापि द्यावहर्गा क  
मित्यन्वमेवाचार्याभिमतम् ॥

कार्ये यं सिद्धशब्द इति ।। सङ्ग्रहे तत्रैव कार्यप्रतिद्वन्दिभावान्मन्त्रामहे नित्यपर्याय-  
वाचिनो ग्रहणमिति ; इहापि तदेव ॥

Oh Sir, the word सिद्ध is used also in connect on with transient objects : Ex. सिद्ध भोजन. (Food is ready) ; सिद्धः सूपः (Dhal is ready) ; सिद्धं यवाग्नः (the yavagi preparation is ready) . Since the word is used in connection with transient objects also, how can it be said that it means *atya* and not *karya* ? Since the word is used in the Saṅgraha as antonym to *karya*, we infer that it means *atya* here ; so also here.

Since the word is used in Saṅgraha as an antonym to *karya*, it is but right that it means *atya* there . Since there is no criterion here to decide its meaning one way or the other, Mahābhāṣyakāra suggests another way to come to the same conclusion.

अथवा सन्न्येकवनान्यपि अवधारणानि । तद्यथा अन्नमन्त्रो वायुमन्न इति, अप-  
एव भक्षयति, वायुमेव भक्षयति इति गम्यते ; एवमिहापि सिद्ध एव, न साध्य इति ॥

Or even single words have the restrictive sense. Ex. अन्नमन्नः and वायुमन्नः. They respectively mean, 'one who feeds himself *only* on water' and 'one who feeds himself *only* on air.' Similarly the word सिद्ध here means *only* सिद्ध and not *sadhya*.

The defect that underlies this explanation is this. The words अन्नमन्नः and वायुमन्नः are compound words, while the word सिद्ध is a single word. In splitting the compound the word एव which denotes restriction may be brought in. Such is not the case with single words. Hence Mahābhāṣyakāra tries to explain it thus.

अथवा पूर्वपदलोपोऽत्र द्रष्टव्यः । अत्यन्तसिद्धः सिद्ध इति . तद्यथा देवदत्तो  
दत्तः, सत्यभामा भामा इति ॥

## PASPAS'ĀHNIKA

Or it may be considered that a word which preceded **मिद्ध** has been dropped, its original form being **अन्यन्नमिद्ध** in the same way as **दत्तः** is the shortened form of **देवदत्तः**, and **भामा** of **सत्यभामा**.

The defect that underlies this explanation is this. In the case of the words **दत्तः** and **भामा** standing respectively for **देवदत्तः** and **सत्यभामा**, it should be noted that **देवदत्तः** and **सत्यभामा** are mentioned at the first instance and only later on for the sake of brevity **दत्तः** and **भामा** are used. The same is not the case here. Besides there is nothing to suggest that the word **मिद्ध** is used here to denote **अन्यन्नमिद्ध**.

Hence Mahabhasyakara suggests the final solution thus :—

अथवा व्याख्यानतो विशेषप्रतिपत्तिः न हि सन्देहादलक्षणम् इति, नित्यपर्यायवाचिनो ग्रहणमिति व्याख्यास्याम ।

If so, we explain that the word **मिद्ध** means **नित्य** since a text cannot be thrown away on the ground that it is not clear. Its correct sense should be understood from the commentaries or the interpretation given by the commentators.

किं पुनरनेन कथं न ' किं न महता कण्ठेन नित्यशब्द एवोपातः, यस्मिन्नुपादीयमानेऽसन्देहः स्यात् ?

Why should he give room for this kind of interpretation? Why should he not, with his open mouth, have given expression to the word *adigo*, when there would be no ambiguity?

\* (१) 'तु अनुवाचितस्य देवदत्तशब्दस्य पाणि निरन्धरो व काचित् समर्थो लोपः कर्तुम्  
(Bhartṣhari's Pradipikā.)

## LECTURES ON PATAÑJALI'S MAHABHASYA

मङ्गलार्थम् । मङ्गलिक आचार्यो महानः शान्त्रौघस्य मङ्गलार्थं मिद्विशब्दमादित् प्रयुङ्क्ते । मङ्गलप्रदीपि हि शास्त्राणि प्रथन्ते, वीर्यपुरुषाणि<sup>१</sup> च भवन्ति आयुष्मन्पुरुषाणि<sup>२</sup> च, अन्येताश्च मिद्वार्था यथा स्यु इति ॥

For the sake of *māṅgala* (auspiciousness). The *Acarya* (Kātyāyana), eager of reaping the fruit of *māṅgala* said *सिद्ध* for the sake of *mangala* at the commencement of his great work. The works which start with *māṅgala* shine well and enable the scholars to become heroic and long lived and to have their objects fully accomplished.

NOTE: It deserves notice that the appellation आचार्य is applied by Patañjal. not only to Pāṇini but also to Kātyāyana.

Then the author begins to show that even if the word *nitya* is used instead of *sadātha*, it is not free from ambiguity—

अयं सन्तु नित्यशब्दः नावश्यं कृत्स्नैवविचालिषु भावेषु वर्तते । किं तर्हि<sup>३</sup> आभीक्ष्येऽपि वर्तते, तद्यथा नित्यप्रवृत्तिनो नित्यप्रवृत्तिपतः इति । यावता आभीक्ष्येऽपि वर्तते तत्राप्यनेनैवार्थं स्यात्, 'व्याख्यातनो विशेषप्रतिपत्ति न हि सन्देहादलक्षणम्' इति । पश्यति तु आचार्यो मङ्गलार्थश्चैव मिद्विशब्दः आदितः प्रयुक्तो भविष्यति, शक्यामि चैनं नित्य-पर्यायवाचिनः वर्णयितुमिति । अतः मिद्विशब्दः एवोपात्तो न नित्यशब्दः ।

Even this word *nitya* does not invariably connote eternity. What then? It is used to connote repetition also. Ex. *नित्य-प्रवृत्तिनः* (One who ever laughs); and *नित्यप्रवृत्तिपतः* (one who ever prattles). Since it connotes repetition also, it should be

<sup>१</sup> वीर्यपुरुषाणि is another reading

<sup>२</sup> आयुष्मन्पुरुषाणि is another reading.

<sup>३</sup> नित्यप्रवृत्तिपतः is another reading.

नित्यपर्यायम् is another reading



free from ambiguity only by the interpretation of the commentators. The *Acarya* thinks that the word *sūtrā* is used at the commencement for the sake of *mānyā* and I am able to interpret that it means *nitya*. Hence is the use of the word *sūtrā* and not *utga*.

Having thus discussed the meaning of the word सिद्धे, the author begins to deal with the statement शब्दे अर्थे सम्बन्धे and discusses whether the word *artha* denotes *genus* or *individuality*.

अथ के पुनः पदार्थे मत्वा एष विग्रहः क्रियते 'सिद्धे शब्दे अर्थे सम्बन्धे च' इति 'आकृतिर्मित्याह । कुत एतत् ' आकृतिर्हि नित्या द्रव्यमनित्यम् ।

With what meaning (genus or individuality) in mind is the compound split thus शब्दे अर्थे सम्बन्धे? 'Akṛti' (genus), says he. Why so? For *akṛti* is *nitya* and *dravya* is *anitya*.

अथ द्रव्ये पदार्थे कथं विग्रहः कर्तव्यः 'सिद्धे शब्दे अर्थे सम्बन्धे च इति, नित्यो हि अथवतार्थैरभिसम्बन्धः ॥

If *dravya*'s *padārtha*, how is the compound split? It is split thus शब्दे अर्थे सम्बन्धे, for, the relation of the word to its meaning is *nitya*, (though the meaning in the form of *dravya* is *anitya*).

The author then takes the word *akṛti* to connote shape and in that case begins to deal with the nature of the splitting of the compound—

अथवा द्रव्य एव पदार्थे एष विग्रहो न्याय्यः—सिद्धे शब्दे अर्थे सम्बन्धे चेति; द्रव्यं हि नित्यम्, आकृतिरनित्या। कथं ज्ञायते 'एव' इति दृश्यते लोके मृत् कयाचिदाकृत्या युक्ता पिण्डो भवति, पिण्डाकृतिमुपमृष्ट्य घटिका क्रियन्ते, घटिकाकृतिमुपमृष्ट्य कुण्डिका क्रियन्ते; तथा मुवर्णं कयाचिदाकृत्या युक्तं पिण्डो भवति, पिण्डाकृतिमुपमृष्ट्य रुक्का-



क्रियन्ते, रुचकाकृतिमुपमृष्ट कटका क्रियन्ते, कटकाकृतिमुपमृष्ट स्वस्तिका क्रियन्ते ।  
पुनरावृत्तं सुवर्णपिण्डं पुनरुपमयाकृत्या युक्तं स्वदिराक्षरमवर्णे कुण्डले भवति । आकृति-  
रस्या चान्या च भवति, द्रव्यं पुनस्तदेव । आकृत्युपमर्देन द्रव्यमेवावशिष्यति ॥

Or the compound is split thus शब्दे अर्थे सम्बन्धे even when the meaning of the word is *dravya*; for the *dravya* always remains the same, while the shape is changing. How is it? Thus it is seen in the world. Mud in one shape becomes a clod; it is broken and it is converted into small pots; that shape is destroyed and the same mud is made into jars. So also is gold. In one shape it is a ball, it is destroyed and the gold is converted into rings; they are destroyed and it is made into bracelets; that shape is destroyed and it is made into a kind of amulets, that being destroyed, it is made into earrings as bright as red-hot charcoal of ebony wood. The shape changes from one to another, but the material remains the same. Though the shape is destroyed, the material remains.

आकृतावपि पदार्थे एव विग्रहे न्याय्यं सिद्धे शब्दे अर्थे सम्बन्धे चेति ।  
ननु चेत्कस्य 'आकृतिरित्या' इति । भवदस्ति । नित्या आकृतिः , कथम'  
न कचिदुपमर्तं कृत्वा सर्वत्रोपमता भवति, द्रव्यान्तरमप्या तु उपलभ्यते ॥

Even accepting *akṛti* to be *padārtha*, it is but proper to split the compound thus शब्दे अर्थे सम्बन्धे. Has it not been said that *akṛti* is *anitya*? No, it is *anitya*. How? Though it is not seen at one place, it does not fail to exist in all places; it is found in other objects (of the same genus).

NOTE. Here it should be borne in mind that *akṛti* when it is considered to be *anitya*, means *genus* and when it is considered to be *anitya*, it means *shape*.

अथवा नेदमेव नित्यलक्षणम्- ध्रुवं कृत्स्थम् अविचालि अनपायोपजनविकारि  
अनुपत्यवृद्धचयशयोगि यत् नित्यमिति , तदपि नित्यं यस्मिन्तत्त्वं न विहन्यते ।  
किं पुनस्तत्त्वम् / तद्भावस्तत्त्वम् । आकृतावपि तत्त्वं न विहन्यते ।

Or this is not the definition of *nitya*, —that which is free from *सम्बर्गानित्यता*, *परिणामानित्यता* and *प्रध्वंसानित्यता*, but that from which its inherent property is never severed is *nitya*. What is *tattva*? *It is as is tattva*. The *tattva* is never separated from *akṛti*.

NOTE. *सम्बर्गानित्यता* is seen from the appearance of red-crystal in the proximity of red-flower. The relation of redness and crystal is *nitya*, since it disappears at the disappearance of the red flower. *परिणामानित्यता* is seen in the process of a fruit becoming a ripe fruit. The relation with its colour when it is not ripe disappears when it becomes ripe and hence the colour is *anitya*. *प्रध्वंसानित्यता* is complete destruction.

१८८. ध्रुवं कृत्स्थमिति संसर्गानित्यता पारहत , आवर्तमानं परिणामानित्यता अनपायन्यादिना प्रध्वंसानित्यता (Pradīpa).

ध्रुवं स्वाभाविकवस्त्वन्तरा संसर्गाहितम् कृत्स्थम् आगन्तुकं संसर्गाहितम् अविचालि  
अपरिणाम अपायापजनविकारवर्जितमनस्यैव व्याख्यानम्—अनुपत्यवृद्धचयशयोगिनि पडभाष  
विकारवर्जितं धर्मितं अपायेवाच्यं तत्र अपाय = नाश उपजन, गन्तव्यवृद्धादुत्पन्नयम् विकार  
= परिणाम , उत्पादवृद्धा वामदे व्यय = अपाय इति (Uddyōtana).

ध्रुवपदस्यैव व्याख्यानं कृत्स्थमिति स्वान्तरागोचरिचाल गथा वृक्षो कृशादभयता अनेन पार  
णामानित्यता पारता उपपन्न गन्तव्यवृद्धात् अनुपत्यवृद्धात् अन्यमनारूपौ भावविकारौ तस्मिन्  
अवृद्धावयवत तृतीयो ग्राह्यलक्षण अनुपजनने वस्तुं पारणाम अनपायेन वयम अपन्नम् , अव्ययनि  
शब्दो विनाशः (Uddyōta).

It deserves to be noted that Nāgabhāṭṭa has not given the meaning of अविकारि both he and Annambhāṭṭa differ in the meanings of the words अपाय, उपजन and व्यय.

उत्पत्ति = Birth, उपजन Existence or stability, वृद्धि Growth,  
विकार = Transformation, व्यय Reduction, अपाय = Destruction

अथवा कि न एतेन इदं नित्य इदम् अनित्यम् इति । यन्नित्यं त पदार्थे  
मन्येन विग्रह क्रियते—मिद्रे शब्दे अर्थं सम्बन्धे चेति ॥

Or what is the use of this discuss on that one is *nitya* and  
the other *anitya*. When we take the two bags to be *anitya*,  
we split the compound thus— शब्दे अर्थं सम्बन्धे

कथं पुनर्ज्ञायते मिदं शब्दोऽर्थे सम्बन्धार्थं 'लोकत' । यद्वेदेकं अर्थमर्थ-  
मुपादाय शब्दज्ञप्रयुज्जने, तेषां निर्वृत्तौ यत्नं कुर्वन्ति । ये पुनः कार्यं भावा निर्वृत्तौ  
तावत्तया यत्र क्रियते, तथा घटेन कार्यं कर्ष्यन्त इत्येकैककल गत्वाह कुरु घट,  
कार्यमनेन कर्ष्यामीति । न तद्वच्छब्दान् प्रययुष्मामो धियाकर्षणकल गत्वा आह  
कुरु शब्दान् प्रयोक्ष्ये इति । तावत्तयं अर्थमुपादाय शब्दान् प्रयुज्जते ।

How is it understood that *śabda*, *artha* and *sambandha* are  
*anitya*. From the world. For words are used to denote  
objects and not efforts, so much to 'making'. Effort is taken  
in creating such things as are *linga*. For instance he who  
has the use of a pot goes to the potter's house and says,  
'Make a pot, I have to use it.' But no one similarly goes to  
the house of a grammarian and says, 'Give words; I shall  
make use of them.' He thinks of the object and makes use  
of words denoting them.

यदि तर्हि लोक एव प्रमाणम्, किं शास्त्रेण क्रियते 'लोकतोऽर्थप्रयुक्तं शब्द-  
प्रयोगे शास्त्रेण धर्मनियमः' । लोकतोऽर्थप्रयुक्तं शब्दप्रयोगे शास्त्रेण धर्मनियमः क्रियते ।  
किमिदं धर्मनियमः इति 'धर्माय नियमो धर्मनियमः, वर्माधो वा नियमः धर्मनियमः,  
धर्मप्रयोजनो वा नियमः धर्मनियमः ॥

If then the world is the authority for the use of words, what  
purpose is served by the Vyākaraṇa śāstra? When words

\* एव शब्देषु is another reading.

are used in the sense in which each is current in the world, injunction to use the correct word is made by the śāstra for the sake of *dharma*. *Dharma-saṃgraha*, what does it mean? It means *injunction for dharma*, *injunction for the sake of dharma* and *injunction having for its fruit dharma*.

NOTE 1 deserves to be noted that Kātyāyaṇa clearly says that the compound *dharma-saṃgraha* should be split only as *dharma-saṃgraha*. If so, Mahādhasyaṅkara goes not mention how the compound is split, but brings out the sense of the compound. All the three ways mentioned here—*धर्माय नियमः*, *धर्मार्थो वा नियमः* and *धर्मप्रयोजनो वा नियमः* may be taken to mean the same. The only difference is that the second is more explanatory than the first and the third is more explanatory than the second. What is, then, the meaning of *dharma*? It may be interpreted in three ways:

1. नित्यकर्म (cf. निष्काम्यो धर्मः पटङ्गो वेदोऽर्थेयः ज्ञेयश्च (M. B. I, 1, 1))
2. यज्ञकर्म (cf. यज्ञे कर्मणि स नियमः । (M. B. I, 1, 1).)
3. अपूर्वकर्म (cf. ज्ञाने धर्म इति ज्ञेयधर्मः । (M. B. I, 1, 1))

Nagobhādhasyaṅkara (in the opinion of some) that in *धर्माय नियमः* *धर्म* has the first meaning, in *धर्मार्थो वा नियमः* it has the second meaning and in *धर्मप्रयोजनो वा नियमः* it has the third meaning. But it is better to take that it has all the three meanings in each.

यथा लौकिकवैदिकेषु । द्विविदिता दाक्षिणत्याः, यथा लोक वेदे चेति प्रयोजनये  
यथा लौकिकवैदिकेष्वपि प्रयुज्यते । अथवा युक्त एवात्र तद्विदितार्थः, यथा लौकिकेषु  
वैदिकेषु च कृतान्तेषु । लोके तावत् अमृत्यो ग्राम्यकृकृष्टः, अमृत्यो ग्राम्यमृकृष्टः

\* Cf. Bṛāhmayana Dharmasūtra 1, 12, 1.

## LECTURES ON PATAṆ ALI'S MAHABHĀṢYA

इत्युच्यते । मध्यं च नाम क्षुन्ननिघानाश्रमुपादीयते, शक्यं चानेन श्रमायादिभिरपि क्षुन्नतिदन्तुम्, तत्र नियमः क्रियते इदं मध्यम् इदम् अमध्यम् इति । तथा ज्वेदान् मर्माणु प्रवृत्तिर्भवति, समानश्च ज्वेदविगमो गम्याया च अगम्याया च, तत्र नियमः क्रियते इयं गम्या इयम् अगम्या इति ॥

As in *tauhake* and *toddita* incidents. The Southerners are fond of using words with *taddhita* suffixes (without special significance). They, instead of using *लोके* and *वेदे*, use *लौकिक-वैदिकेषु*. Or it is but proper that the *taddhita* suffix has a meaning. The term *लौकिकवैदिकेषु* may be taken to mean *लौकिकेषु वैदिकेषु च कृतान्तेषु*. There is with reference to the worldly incident, the saying that the domestic cock should not be eaten nor the domestic pig, food is taken to remove hunger, it may be removed by any one even with dogs' meat, there is the restriction made that one is eatable and the other is non-eatable. Similarly man meets woman to satisfy his sexual passion; it may be had in meeting any woman deserving or non-deserving, there is the restriction made that one is meet-able and the other is non-meet-able.

NOTE. The mention of the word *दाक्षिण्य* suggests that Kṛtyayana was a Southerner, while both the *śautaduro* and the *bhāṣyacara* were Northerners. Some think that there is a little sneer here.

वेदे स्तुत्वपि पयोन्नो द्राक्ष्यं, यवाग्नौ गजन्त्य, आमिक्षाग्नौ वैड्य इत्युच्यते, क्रतुं च नाम श्रम्यवहारश्रमुपादीयते; शक्यं चानेन शालिमासादीन्यपि क्रयितुम्; तत्र नियमः क्रियते । तथा वैव्व स्यादितो वा यूप म्यान् इत्युच्यते :

The expression *लौकिकवैदिकेषु* is taken to mean in the southern, *śruti* texts as *kṛtya* and others. But on viewing this with *शब्दप्रवाग* it is better to take it in the sense of the incidents of the worldly and Vedical actuals. In that case *दाक्षिण्यं यमं नियमः* is understood after *लौकिकवैदिकेषु*.

यूपश्च नाम पञ्चान्यर्थसुपादीयते , शक्यं चानेन र्वाकचित्तेव क्राष्टमुद्दिष्ट्य अनुच्छित्य वा पशुमनुबन्धुम् ; तत्र नियमं क्रियते । तथा यमो कपालान् अर्धश्चित्त्य अभिमन्त्रयते—भृगुणामङ्गिरसा धर्मस्य तपसा तप्यन्वम इति ; अन्तरेणापि मन्त्रम् अभिर्दिष्टेन कर्मा करालानि सन्तापयति ; तत्र च नियमं क्रियते—एव क्रियमाणमभ्युदयकारि भवतीति ॥

So with reference to the Vedic rituals it is said that during Easter-tides Brahmāna, if hungry, may take milk, Ksātrava *Pratya*, and Vāsya a curd of milk and whey, *Īrta* intends only food, Rice and meat may serve the same purpose, such restriction is made. So also it is said that the stake to which the sacrificial animal is tied should be of *lālata* tree or *śābota* tree, the stake is intended to tie the sacrificial animal; any piece of wood standing upright or otherwise may serve the purpose, there is the restriction made. Similarly *kapaḥ*'s small pieces of mud are put in fire and the mantra which means, 'Heat them with the intense heat of Bhṛguṣ and Angiras' is pronounced, the small pieces will be heated whether the mantra is recited or not; there is the restriction made that, if it is done so, it begets merit.

एवमिहापि समानाश्रयार्थविधानोऽशब्देन क्षापशब्देन च, धर्मनियमं क्रियते शब्देनैव अथोऽभिर्दिष्टो, नापशब्देन इति ; एव क्रियमाणमभ्युदयकारि भवतीति ।

So here also though the meaning is understood both from the correct word and the corrupt one, still restriction is made that meaning is to be made out only from the correct word, since from it alone accrues merit.

The meaning of the first *carṭika* having been fully explained, there arises a doubt whether word that is not current in the world is correct or not, since it has been said there that it is used only in such meanings as are current in the world.

अन्यप्रयुक्तः—

सन्ति वै शब्दा अप्रयुक्ताः ; नयथा, ऊष तेर चक्र पेच इति ।

Is but not current—there are evidently words which are not current, *uz, ash, tara, chakra, pecha*.

किमनो यत्नन्यप्रयुक्तः / What if there are words not current ?

प्रयोगाद्धि भवाच्छब्दानां साधुत्वमप्रवस्यति । य इदानीम् अप्रयुक्ता नामी साधव-  
म्यु । इदं तावद्विप्रतिषिद्धम् यदुच्यते सन्ति वै शब्दा अप्रयुक्ता इति , यदि सन्ति  
नाप्रयुक्ताः, अथाप्रयुक्ता न सन्ति, सन्ति च अप्रयुक्ताश्चेति विप्रतिषिद्धम् ॥

For only from usage you determine the correctness of words. Those which are not now in usage cannot be correct. This is at first contradictory to say that there are words but they are not in usage ; if they are, they cannot have fallen out of use, and if they have fallen out of use, they cannot exist, they exist but they are not in use is contradictory.

प्रयुक्तान एव स्वतः भवानाह सन्ति शब्दा अप्रयुक्ता इति : कश्चेदानीमन्यो  
भवज्जातीयक पुरुष शब्दानां प्रयोगे साधु म्यात् /

You use the words and say at the same time that they are out of use. Who else of your type can make correct use of words ?

नेतद्विप्रतिषिद्धम् सन्तीति तावत् ब्रूम, यदेतान् शास्त्रविदः शास्त्रेणानुविदधते ।  
अप्रयुक्ता इति ब्रूम, यदुक्ते अप्रयुक्ता इति । यदुच्यते कश्चेदानीमन्यो भवज्जातीयक  
पुरुष शब्दानां प्रयोगे साधु म्यादिति, न ह्यमोडस्माभिः प्रयुक्ता इति ।

This is not contradictory ; we first say that they exist since they are formed from the rules of grammar ; then

\* N to the use of the plural by the plural. This shows that he has lost his balance.

we say that they are not in use since they are not used in the world. As regards the statement 'who else of your type can make correct use of words?'—we do not say that they are not used by us.

किं तर्हि ? What then ?

लोके अप्रयुक्ता इति. They are not made use of in the world

ननु च भवानप्यभ्यन्तरो लोके ? Are not you one in the world ?

अभ्यन्तरोऽहं लोके, न त्वहं लोकः । I am one in the world, but not the whole world.\*

अस्म्यप्रयुक्त इति चेन्न, अर्थे शब्दप्रयोगान्<sup>†</sup>

अस्म्यप्रयुक्त इति चेत् नञ् । किं कारणम् ? अर्थे शब्दप्रयोगान्—अर्थे शब्दा प्रयुज्यन्ते, सन्ति चैषां शब्दानामर्थो येष्वर्थेषु प्रयुज्यन्ते ।

"Is but not current" cannot be said, for words are used to express ideas. If it is said, "Is but not current," it can be denied. How? On account of the use of words to express ideas—words are used to express ideas and there are ideas, to express which the words are used.

अप्रयोगः प्रयोगान्यत्वात्—

अप्रयोगः स्वल्पेषु शब्दानां न्यायः, कृतः प्रयोगान्यत्वात्, यदेतेषां शब्दानामर्थे अन्याच्छब्दान् प्रयुज्यते; तथा, अप्रत्यक्षं शब्दस्यार्थं कं ययमुपिना, तेरेत्यस्यार्थं कं ययं नीर्णा, चक्रेत्यस्यार्थं कं ययं कृतवन्त, पंचेत्यस्यार्थं कं ययं पक्वन्त इति ।

\* He suggests that he uses such words to denote the *form* of the word, while ordinary people use words only to express *ideas*.

† The objection raised is successfully met by five reasons :—  
(1) *artho nātha samāpāt*, (2) *aparaṇātho yaṁ paraṇāthāt*, (3) *pratyakṣa dirghasūtrāt*, (4) *surat* disinterested and (5) *eva*.



## LECTURES ON PATANJALI'S MAHABHĀṢYA

Non-use on account of the use of other (synonymous) expressions—It is not proper that these words are not in use. Why? On account of other expressions—since other expressions are used to convey the idea of these words, (12). 'Kāṇḍa yajñaḥ' instead of 'asat', 'kāṇḍa yajñam' instead of 'tara', 'kāṇḍa yajñam katarantah' instead of 'ekam' and 'kāṇḍa yajñam pātham' instead of 'pūṇa'.

### अप्रयुक्ते दीर्घमन्त्रवत्—

यद्यप्यप्रयुक्ता तथापि अवश्य दीर्घमन्त्रवत्करणानुविधेया । तथापि दीर्घमन्त्राणि वर्षशतिकाणि वर्षसहस्रिकाणि च, न चाद्यन्ते कश्चिदपि व्यवहरति<sup>†</sup> केवलमृषिसम्प्रदायो, धर्म इति कृत्वा याजिका शास्त्रणानुविदधते ।

Though not current, to be treated like *dirghasattra*. Though they are not current, yet they should certainly be treated in grammar like *dirghasattra*. Dirghasattras are sacrifices performed in one hundred or one thousand days and they are not performed now-a-days. Śrī Yājñalk's enjoin them in the chapters dealing with sacrifices in the Vedas since it is considered that their study is *śāstra* form.

### सर्वे देशान्तरे—

सर्वे मन्त्रयन्ते शब्दा देशान्तरेषु प्रयुज्यन्ते

All in other places. All of these words are certainly in use in other places.

<sup>†</sup> वर्षशब्दः दिवसपरः (Nāgārjunaḥ).

<sup>†</sup> अक्षरं is the reading of Nāgārjunaḥ.

‡ कृषिसम्प्रदायः = वेदाध्ययनम् (Kāṇḍa).

†† तस्मिन् निवारणाय धर्म, सत्य इति यावत्, तथा यत्नं निर्यामानं कृत्वा याजिका शास्त्रस्यादयः मन्त्रप्रयोगमात्रं शम्बिणः = अत्रैव अनुविदधन् इति योजना (Iddyāra).

\*\* देशान्तरे is another reading.

न वैवोपलभ्यन्ते\*

But they are not known.

उपलब्धौ यत्नं क्रियताम् । महान् हि शब्दस्य प्रयोगविषयः—सप्तर्द्धापा वसुमती, त्रयो लोका, चत्वारो वेदाः साक्षात् सप्तम्याः<sup>†</sup> बहुधा भिन्ना एकशतमन्त्रव्युत्पत्त्या, सप्तवर्णा सामवेदः, एकविंशतिधा ब्राह्मण्यं, नवधा आथर्वणो वेदः, बाकोवाक्यमितिहासः पुराणं वैद्यकमित्येतावाञ्छुब्धस्य प्रयोगविषयः ॥

Let attempt be made to know them. Great is the range for the use of words—earth with its seven island-contents, three worlds, four vedas with their *angas* and *upanishads* with manifold varieties, Yajurvedi with 101 recensions, Samaveda with 1000 recensions, Rgveda with 21 recensions, Atharvaveda with nine recensions, science of discussions, history, purāṇas, works on medicine.

एतावन्तं शब्दस्य प्रयोगविषयमनुनिशम्य सन्न्यप्रयुक्ता इति वचनं केवलं साहसमात्रमेव

Without noting such a range for the use of words, it is simple impudence to say that words exist, but at the same time are obsolete.

एतास्मिन्निमित्तानि शब्दस्य प्रयोगविषये ते ते शब्दास्तत्र तत्र नियतविषया दृश्यन्ते—तद्यथा श्वनिर्गतिकर्मा कम्बोजेष्वेव भाषितो भवति, विकार एनमार्या भाषन्ते श्व इति । हस्मानि नृगणेषु, गंहति प्राच्यमभ्येषु, गमिमेव त्वार्या प्रयुज्जन्ते । दानिर्लबनार्थे प्राच्येषु, दात्रमुदीच्येषु ॥

In this vast range of the use of words, particular words in particular meanings are current in different places: *viz.* the

\* न वैते is another reading.

*R. hasy m.* = 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

## LECTURES ON PATAÑJALI'S MAHĀBHĀṢYA

root *sa* is used in the sense of 'to go' in Kambōja, Aryas make use of that root only in the word *śara* (which means a corpse), the root *ham* in Surasṭra, and *ramb* in east and midland countries are used in the sense of 'to go': Aryas use only the root *gam*. The word *dati* is used in the eastern countries in the sense of 'cutting' and *detra* in the northern countries.

ये चाप्येते भवतोऽप्रयुक्ता अभिमता शब्दा, एतेषामपि प्रयोगो दृश्यते । क '  
वेदे न तथा, समाम्ये रेवती रेवतृष (R. V. IV. 51, 4), यद्वो रेवती रेवत्यां तमृष,  
यन्मे नर श्रुत्यं त्रयं चक्र (R. V. I, 165, 11) यत्र नश्चका जर्मं तनूनाम्  
(R. V. I. 89, 9) इति ॥

Even such words as are in your opinion obsolete are in use. Where? In Veda—*re, saptaśaṣe re, dī re, cat uśa, quadrare, cat re, cat aṣṭam t am uśa, yon uśa, cat aṣṭa śruti, c hrat ma cakra, quadrare, cakra paratam t anuśam*.

Next arises the doubt whether merit accrues from *śat bhūṇa* or *śat bhūṇa p r*—since it is said in the varṇaka 'bhikṣaṭaḥ arthaprayakte śat bhūṇa-prayoge, satreṇa dharmamyan, ah.' Kaṇyaka says that the following topic arises from the śruti.

एक शब्दः सम्यग् ज्ञानं दाम्बान्तिन मुप्रयुक्तं स्वर्गे लोके कामधुग् भवति,  
where it is doubtful whether the importance is upon *jñāna* or *prayoga*.\*

किं पुनः शब्दस्य ज्ञाने धर्म आहोस्विन् प्रयोगे

\* Nagārjuna says that *prajñā* may be considered important and *prayoga* accessory as *śat bhūṇa* is read first in the śruti, or *jñāna* may be considered accessory to *prayoga* since all *śat bhūṇa* except *śat bhūṇa* are needed only for application.

Does merit accrue from the *knowledge* of correct words or from the *use* of correct words?

कश्चात् विशेषः ?

What is the difference here ?

ज्ञाने धर्म इति चेत्तथा अधर्मः

ज्ञाने धर्म इति चेत्तथाधर्मोऽपि प्राप्नोति । यो हि शब्दाज्ञानानि अपशब्दा-  
नप्यसौ जानाति । यथैव शब्दज्ञाने धर्म एवमपशब्दज्ञानेऽप्यधर्मः ॥

If merit accrues from knowledge, so also will demerit. If it is considered that merit accrues from knowledge, demerit also will accrue, for he who knows correct words knows their corruptions also; as merit accrues from the knowledge of correct words, so also will demerit accrue from that of their corruptions.

अथवा भयानधर्म प्राप्नोति । भयानां क्षपशब्दा , अर्न्धीयाम शब्दा । एकैकस्य  
शब्दस्य बहवोऽपभ्रंशा —नयथा गौर्मित्यस्य गावी गोणी गोता गोपोतलिका इत्येव-  
मदयोऽपभ्रंशाः ॥

Or greater demerit will accrue; for greater in number are the corruptions and smaller in number are correct words. For every correct word there are many corruptions. *etc.* गावी, गोणी, गोता, गोपोतलिका *etc.* are the corrupt forms of one single word गौः

आचारे नियमः

आचारे पुनर्कथननियम वेदव्रते—नेऽसुरा हेऽल्यो हेऽल्य इति कुर्वन्त परावभुवुः  
इति

Injunction in use, Veda suggests injunction by the state-  
ment नेऽसुरा परावभुवुः (Those Asuras met with disaster by  
using हेऽल्यो हेऽल्यः)

अस्तु तर्हि प्रयोगे

If so, let the merit accrue from *prayoga*.

प्रयोगे सर्वलोकस्य

यदि प्रयोगे धर्मः सर्वो लोकोऽभ्युदयेन युज्येत

If it is from *prayoga*, it will be of the whole world. If merit accrues from *prayoga*, the whole world will get merit.

कश्चेदानीं भवतो मत्सरो यदि सर्वो लोकोऽभ्युदयेन युज्येत ।

Why should you be envious if the whole world get merit ?

न खलु कश्चित्मत्सरः । प्रयत्नानर्थक्यं तु भवति । फलवता च नाम प्रयत्नेन भवितव्यम् । न च प्रयत्नं फलादुच्यतिरेक्यः ॥

There is no envy. The effort will be fruitless. It is indeed necessary that every effort should bear fruit. Effort should not be deprived of fruit.

ननु च ये कृत्प्रयत्नान्ते सार्धाय शब्दान् पयोक्ष्यन्ते, न एव सार्धायोऽभ्युदयेन योक्ष्यन्ते

On ' Only those who have worked in grammar make use of words very correctly and hence only they can very well meet with merit.

यतिरेकोऽपि वै लक्ष्यते दृश्यन्ते हि कृत्प्रयत्नाश्चाप्रवीणाः, अकृत्प्रयत्नाश्च प्रवीणाः ; तत्र फल्यतिरेकोऽपि स्यात्

Reverse also is seen ; It is seen that those who have worked in grammar are not able to use correct words and those who have not worked at it are able to use correct words. Hence the fruit also will be reversed.

एव तर्हि नापि ज्ञाने एव धर्मः, नापि प्रयोग एव ।

If so, there is no merit in the knowledge alone nor in the application alone.

किं तर्हि ?

Where then ?

**शास्त्रपूर्वकं प्रयोगेऽभ्युदयेन तत्तुल्यं वेदशब्देन**

शास्त्रपूर्वकं यः शब्दान् प्रयुङ्क्ते सोऽभ्युदयेन युज्यते ; तत्तुल्यं वेदशब्देन । वेदशब्दा अप्येवमभिवादन्ति ' योऽग्निष्टे येन यजते य उ 'चैतमेवं वेद' ' योऽग्निं नाचिकेतं चिनुते य उ 'चैतमेवं वेद' ॥

Merit only from the *pragati* after the study of grammar and it is similar to the sacrifices signified by the Vedic expressions. He who makes use of words after the study of grammar meets with merit. It is similar to those which are signified by Vedic expressions. They say thus—He who performs *Agastoma* and knows how it should be done ; he who performs *Naciketa-yajna* and knows how it should be done.

अपरः आह तत्तुल्यं वेदशब्देनेति—यथा वेदशब्दा नियमपूर्वमधीता फलवन्तो भवन्त्येवं यः शास्त्रपूर्वकं शब्दान् प्रयुङ्क्ते सोऽभ्युदयेन युज्यते इति

Another interprets the expression *tat tatyam vedo-śabdeṇa* thus—As the Vedic texts studied according to the enjoined rules are fruitful, so also he who makes use of words after studying grammar meets with merit.

From the above it is clear that, according to the Vārtikakāra, merit accrues only from *pragati* preceded by

\* Vēdas abdaḥ is split in two ways : (1) *Vēdasya śabdah (badhah) ya, pramāṇatā, āgnyasya śah* and (2) *Vēdasya śabdeṇa*.

*vaṅmātraṇaṁ*. Mahabhasyakara seems to differ from him and hence opens the same topic again.

अथवा पुनरस्तु ज्ञान एव धर्म इति

Or let the merit accrue only from knowledge.

ननु चोक्तम् ज्ञाने धर्म इति चेत्थावर्ध इति

Was it not said that if *dharma* is from *jñāna*, *ātharva* will similarly accrue?

नैव दोषः, शब्दप्रमाणका वयम्, यच्छब्द आह नदम्भाक प्रमाणम् । शब्दश्च शब्दज्ञाने धर्ममाह, नाप्यशब्दज्ञाने धर्मम् । यच्च पुनरशिष्टप्रतिषिद्धं नैव तद् दोषाय भवति, नाभ्युदयाय । तद्यथा द्विविक्रतस्मिन्काण्डयितानि नैव दोषाय भवन्ति नाभ्युदयाय ॥

No, this harm will never be. We have *śabda* for our authority; whatever *śabda* says is authority for us, *śabda* says that merit accrues from the knowledge of words and it does not say that demerit accrues from the knowledge of corrupt words. That which is neither enjoined nor forbidden produces neither merit nor demerit *etc.* have sigh, laugh, and scratching produce neither demerit nor merit.

अथवा अभ्युपाय एवाप्यशब्दज्ञानं शब्दज्ञाने । यो ह्यप्यशब्दाज्ञानानि शब्दान्तरप्रसादं जनानि । तदेव ज्ञाने धर्म इति श्रुत्यनोदयादपक्षं भवति । अप्यशब्दज्ञानपूर्वके शब्दज्ञाने धर्मः' इति

Or the knowledge of corrupt forms of words leads to that of correct ones; he who knows the corrupt forms knows the correct ones also. Hence the statement of him who says that knowledge gives merit leads of its own accord to the inference that knowledge of correct words preceded by that of corrupt forms gives merit.

अथवा, कृपस्वानकवदेतद्विष्यति तद्यथा, कृपस्वानिक, कृप ग्वनन् यद्यपि मृदा पांमुभिश्चावकीर्णो भवति, सोऽप्यु संजातासु तन एव तं गुणमासादयति, येन च म दोषो निर्हण्यते, मयसा चाभ्युदयेन योगो भवति । एवमिदानीं यद्यप्यप्यब्द-ज्ञानेऽधर्मस्तथापि यस्म्यर्मा अवज्ञाने धर्मस्तेन च म दोषो निर्घातिष्यते, मयसा चाभ्युदयेन योगो भविष्यति ॥

Or this may be like a well-sinker. A well-sinker, though he is stuck in the mud and is covered with dust in the process of sinking the well, gets himself rid of the mud and dust with the water as soon as he reaches it, and gets plenty of good from it. So also here even though demerit accrues from the knowledge of correct words, yet merit accrues from that of correct ones, which destroys the effect of the former and leads to much good.

यदप्युच्यते नाचरे निष्क इति याज्ञे कर्मणि न निष्कामान्यनियम । एव हि श्रूयते—यर्वाणस्तर्वाणो नाम कृपयो रभृवु प्रत्यक्षधर्माण परापरजा विदित्वेदित्तव्या अधिगतयाश्चान्तव्या ते तत्रसर्वतो यद्वानस्तद्वास इति प्रयोक्तव्ये यर्वाणस्तर्वाण इति प्रयुज्जते, याज्ञे पुन कर्मणि नापभाषन्ते । ते पुनरप्युच्यते कर्मण्यभाषितम्, तन्मे पग-भूताः ।

As regards the statement *caru jagamān*, it should be taken that the *nyama* has only to suffice so that there may be *anagman* elsewhere. For it is mentioned in the Vedas that the revered sages named *Varuna* and *Turana* who could see everything with their mind's eye, who could distinguish the infinite and finite, who had *śrauta*, *manu* and *andhigya* of *atman* and who had become one with *paramatman* used the words *garuṇa* and *taruṇa* instead of *garuṇa* and *taruṇa* (in ordinary conversation) and pro-

\* This line of argument is taken in the maxim नुयन्तु दुर्मेन



nounced the correct words in sentences. Those *śūtras*, on the other hand pronounced correct words in sentences and hence met with disaster.

Here it should be noted that the Varttikakāra and the Mahābhāṣyakāra offer rather views on this topic. The former decides that one does not come with new uses correct words in sentences and so where knowing them as such through his study of grammar. Hence the mere study of grammar does not bear any fruit. It is only those who have studied grammar and take correct use of them can get *dharmas*. But on the other hand Mahābhāṣyakāra decides that the study of grammar brings *ज्ञाने धर्मः* (ज्ञाने धर्म) and only correct words should be used in sentences whether they have studied grammar or not (*यान्ते कर्मणि नियमः*).

## VIII

In the first *śūtra* the statement *शास्त्रेण धर्मनियमः* is found. Then the word *शास्त्र* denotes *व्याकरण*. This is evident from the following statements of Mahābhāṣyakāra *स्मार्थे वेदा नामध्येय व्याकरणम्. तस्मादध्येय व्याकरणम्. न चान्तरण व्याकरणम्, किं पुनरिदं व्याकरणमयधिज्ञेयसमानेभ्यः व्याकरणं स्मार्थीयते. अन्यकं व्याकरणम्* etc.

Now begins the discussion of the meaning of the word *vyākaraṇa*.

अथ व्याकरणमन्वेष्यं शब्दस्य क पदार्थः

Now what is the meaning of the word *vyākaraṇa*?

सूत्रम् Sutra.

सूत्रे व्याकरणे पञ्चधाऽनुपपन्नः

सूत्रे व्याकरणे पञ्चधाऽनुपपन्नः व्याकरणस्य सूत्रम् इति, किं तर्हि तदन्व-  
त्येव व्याकरणं यम्यद सूत्रं भवति

*Ugāraṇa* being *sūtra*, unsuitability of the sixth case meaning. If *Ugāraṇa* means *sūtra*, sixth case meaning in the expression “*Ugāraṇasya sūtraṃ*” won’t suit. Is it then that *ugāraṇa* is different from *sūtra*, so that it may be said that this *sūtra* is of that?

### शब्दाप्रतिपत्तिः

शब्दानां चाप्रतिपत्तिः प्राप्नोति, व्याकृत्यान् शब्दान्यप्रतिपत्त्यमहे इति । न हि सूत्रेण तुल्यं शब्दान्यप्रतिपत्त्यन्ते ।

Non-knowledge of *sūtras*. Knowledge of words cannot be had in the manner in which it is generally known that we get the knowledge of words from *Ugāraṇa*, for words are not understood only from *sūtras*.

किं तर्हि ? Whence then ?

व्याख्यानमथ । From the commentary also.

ननु च तदेव सूत्रं विगृहीतं व्याख्यानं भवति ।

Is it not that the same *sūtra* split into words becomes commentary ?

न केवलानि चर्चापदानि व्याख्यानम् वृद्धिः शान्तेषु इति

The mere repetition of words composing a *sūtra* like *ṛddhah, ut, no* does not serve as commentary.

किं तर्हि ? What then ?

उदाहरणं प्रत्युदाहरणं वाक्याभ्याहार इत्येतन्ममुदिने व्याख्यानं भवति

Example, counter-example, taking and the opposites in the sentence—all these put together form the commentary.

एवं तर्हि शब्दः

If so, *śabda* is *vyākaraṇa*.

शब्दे ल्युङर्थः

यदि शब्दो व्याकरणं ल्युङर्थो नोपपद्येते, व्याक्रियन्ते शब्दा अनेनेति व्याकरणम् ।

न हि शब्देन किञ्चिद् व्याक्रियते ।

*Śabda* being *Vyākaraṇa*, the (unsuitability of the) meaning of the suffix *ana*. If *śabda* is taken to be *vyākaraṇa*, the meaning of the suffix *ana* in the word *vyākaraṇa* does not suit since it is derived as *vyākaraṇate śabda anant*; for nothing is analysed into *prakṛti* and *pratyaya* on the authority of *śabda*.

केन तर्हि ? If so, by what ?

सूत्रेण । By *sūtra*.

भवे च तद्विज्ञः

भवे च तद्विज्ञो नोपपद्येते, व्याकरणं भवो योगो वैयाकरण इति । न हि शब्दे भवो योगः

The unsuitability of the secondary suffix in the sense of *bhava*. The secondary suffix which has the sense of *existing* in the word *vaiśākaraṇa*, which means the *sūtra* in *vyākaraṇa*, does not suit, for *sūtra* does not exist in *śabda*.

क तर्हि ? Where then ?

सूत्रे । In the *sūtra*.

प्रोक्तादयश्च तद्विज्ञाः

प्रोक्तादयश्च तद्विज्ञा नोपपद्यन्ते. पाणिनिना प्रोक्तं पाणिनीयम्, आदिशले काशकृत्स्नम् इति । न हि पाणिनिना शब्दा प्रोक्ता ।

Besides, the unsuitability of the secondary suffixes used in the sense 'said by' etc. The secondary suffixes used in the sense 'said by' etc. in the words *Panninan*—that which is said by *Panna*—*Apāsalam Kōśakrtsnam* do not fit in; for *śubdas* are not said by *Panna*.

किं तर्हि? What then?

सूत्रम् Sūtra.

किमर्थमिदमुच्यते भवे प्रोक्तादयश्च तद्धिता इति, न प्रोक्तादयश्च तद्धिता. इत्येव, भवेऽपि तद्धितश्चोदित स्यात् ।

What for have the two—*bharc*, *proktadayaśca taddhitah* been said here instead of the latter alone, since it can include the former also?

पुरस्तादिदमाचार्येण दृष्टम् भवे च तद्धित इति, तत् पठितम्; तत्र उत्तरकाल-मिदं दृष्टं प्रोक्तादयश्च तद्धिता इति, तदपि पठितम्, न चेदानीमाचार्याः सूत्राणि कृत्वा निवर्तयन्ति ।

First this struck Acarya '*bharc ca taddhitah*' and it was read; then was he struck with '*proktadayaśca taddhitah*' and it was read. Acāryas do not stop after writing the sūtras without revising them.

अथ तावददोषः यदुच्यते शब्दे ल्युङर्थे इति । नावश्यं कर्णाधिकरणयो-  
रेव ल्युङ् विधीयते ।

The objection *śabde lyaṅdarthah* does not stand, since the suffix *ana* is not invariably used in the sense of instrument or place of action.

किं तर्हि? Where then?

अन्येष्वपि कारकेषु कृत्यव्युत्थो बहुलम् इति, तद्यथा प्रस्कन्दनं, प्रपतनम् इति।

In the meanings of other cases also; it is used to denote *apadana* as in the words *praskādana* and *prapātana*.<sup>\*</sup>

अथवा शब्दैरेषां शब्दा व्याक्रियन्ते<sup>†</sup>—तद्यथा गौरित्युक्ते सर्वे सन्देहा निवर्तन्ते, नास्वो न गर्दभ इति

Or words are explained by words—*vidi* on saying the word *gāuh*, all doubts whether the object denoted is horse or ass are removed.

अयं तर्हि दोष—भवे प्रोक्तादयश्च तद्धिता इति

Then this defect *bhavi prakṭadayaśca taddhitaḥ* stands एवं तर्हि

### लक्ष्यलक्षणे व्याकरणम्

लक्ष्यं च लक्षणं चैतन्ममुदितं व्याकरणं भवति

If so, *Vyākaraṇa* consists of *lakṣya* and *lakṣaṇa*. Both *lakṣya* and *lakṣaṇa* form *Vyākaraṇa*.

किं पुनर्लक्ष्यं लक्षणं च? What is *lakṣya* and what is *lakṣaṇa*?

शब्दो लक्ष्यः, सूत्रं लक्षणम् Word is *lakṣya* and *sūtra* is *lakṣaṇa*.

प्रथमपक्षे दोषः, ममुदाये व्याकरणशब्दः प्रवृत्तोऽवयवे नोपपद्यते, सूत्राणि चाप्यधीयान इत्यनेनैव व्याकरणं इति

\* *Praskādana*=the place from which one has clipped, *prapātana*=the place from which one has fallen

† Here *vyākṛti* does not mean the determination of *prakṛti* and *pratyak*, but a *paritaph*, *iti* and *saṁgrahasaṁgraha*

Even then there is this defect that the word *vyākaraṇa* which denotes a whole cannot denote its part. But one who studies sutras alone is taken to be a *vyākaraṇa*.

नैष दोषः, समुदायेषु हि शब्दाः प्रवृत्ता अवयवेष्वपि वर्तन्ते, तद्यथा—पूर्वे पञ्चाला, उत्तरे पञ्चाला, तैले भुक्तं, घृतं भुक्तं, गृक्लो नीलः कपिलः कृष्णः इति । एवमयं समुदाये व्याकरणशब्दः प्रवृत्तोऽवयवेष्वपि वर्तते ।

It is no defect, for words denoting wholes are used to denote parts also. *viz.* East Pañcala, North Pañcala, *taila* is taken in, *ghṛta* is taken in; white, blue, brown, and black, objects. So also the word *vyākaraṇa* used here to denote the whole may denote a part also.

Varttikakara has thus closed the topic with the conclusion that Vyākaraṇa includes *lakṣya* and *lakṣana*. Mahabhāṣyakāra is not satisfied with it and hence reopens the topic and decides that *lakṣya* (sutra) alone is denoted by the word *vyākaraṇa*.

अथवा पुनरग्नौ सूत्रम् । Or let it denote only sutra.

ननु चोक्तम् सूत्रे व्याकरणे षष्ठ्यर्थोऽनुपपन्नः इति ।

Has it not been said that if *vyākaraṇa* denotes sutra, the meaning of the sixth case does not suit ?

नैष दोषः : अपठेजिद्वैतैर्न मविप्यति

<sup>1</sup> The word Pañcala denotes the whole but in the expressions Parvā Pañcalā etc. it denotes a part. *Taila* and *ghṛta* denote medicated oil and ghee, so that they refer to the ingredients also which form a part of them. Though the word *śveta* denotes only white object, yet it includes also the black border in a white cloth.

## LECTURES ON PATAÑJALI'S MAHABHĀṢYA

It is no defect. It can be removed by adopting the principle of व्यपदेशिवद्भावः<sup>†</sup>

यदायुच्यते शब्दाप्रतिपत्तिः इति, नहि सूत्रेण एव शब्दान् प्रतिपद्यन्ते ।  
किं तर्हि? व्याख्याननक्षेत्रेऽपि पण्डितमेतत्, नदेव सूत्रे विगृहीतं व्याख्यानं भवतीति ।

The objection '*śabdapratipattiḥ cāpikhyānatośet*' was met by the statement '*to dera sātram vapitām cāpikhyānam bhavati*.'

ननु चोक्तं न केवलानि चर्चापदानि व्याख्यानं वृद्धिः शान् एव इति । किं तर्हि,  
उदाहरणं प्रत्युदाहरणं वाक्याभ्याहार इत्येतत्समुद्दिष्टं व्याख्यानं भवतीति ।

Has it not been said '*to kera dām bhavati*.' ?

अविज्ञानत एतदेवं भवत । सूत्रेण एव हि शब्दान् प्रतिपद्यन्ते । आतश्च सूत्रेण  
एव , यो ह्यसूत्रं कथयेत्तादो गृह्यते ।

This is with the dullard ; for words are learnt only from sutras. If, on the other hand, one deviates from *sūtra*, the sound alone and not the substance will be taken to account.

Having thus discussed the meaning of the word *Upakaraṇa* and before handling the first sūtra of Acūrya Paṇṇa, Mahābhāṣyakara has to deal with the Mahāvīrasūtras made use of by Paṇṇi and discussed by Vīrttikāra. He does this in the next *ubhaya* in detail. In order that this

(1) N. utasābhāvāt m. khyāyapadānā vasya ysti, sa vyapadeśa, yasta vyapadesābhāvābhavati. (2) *vyākhāyapadesa* the *śāstra* is *śāstram* *varta* & *kāryam* *prati* it, *vyākhāyapadesa* *bhavati*, *iti* *śāstram* *śāstram* 11-5 sūtra 21. Though *śāstra* and *śāstra* are identical, yet there is the *śāstra* *śāstra* *śāstra* where *śāstra* takes *śāstra* to be a whole and *śāstra* to be a part. So a *śāstra* *śāstra* and *śāstra* are identical, yet in the *śāstra* *śāstra* *śāstra* the former is taken to be the whole and the latter a part.

† *ननु*: may mean *Sound or not this*

*ahnika* may lead to it, he closes this with the next topic which deals with the Maheśvarasūtras as a whole, and which was handled by Varttikakara.

## IX

When sounds are known from *mātrkāṣara*, why should Pāṇini have made use of the Maheśvarasūtras ?

अयं किमर्थो वर्णानामुपदेशः ?

Now what for are the Maheśvarasūtras ?

वृत्तिसमवायार्थ उपदेशः

वृत्तिसमवायार्थो वर्णानामुपदेशः

*Upadeśa* is for *vrttisamarāṅga*. Maheśvarasūtras are intended to supply different groups of letters suited to Pāṇini's method of composing sūtras.

किमिदं वृत्तिसमवायार्थ इति ?

Here what is *vrttisamarāṅga* ?

वृत्तये समवायो वृत्तिसमवायः, वृत्त्यर्थो वा समवायो वृत्तिसमवायः, वृत्तिप्रयोजनो वा समवायो वृत्तिसमवायः ।

*Samarāṅga* for *vrtti*, *samarāṅga* for the sake of *vrtti* and *samarāṅga* having for its fruit *vrtti* i

का पुनर्वृत्तिः ? What then is *vrtti* ?

शास्त्रप्रवृत्तिः

Method of composing *sūtra* (Pāṇini's grammar)

\* Even though the literal meaning is this, yet it should be taken to mean why should Pāṇini make use of Maheśvarasūtras when there is *mātrkāṣara*.

It should be noted that *vrtti* ~~the concept~~ should have for its *upadeśa*, *vrtti* ~~the concept~~ *and āṅga*. Besides it is clear from this statement that the 14 sūtras are not the work of Pāṇini.



अथ क समवाय ' What then is *samavaya* '

वर्णानामनुपूर्व्येण सन्निवेशः

The grouping of letters in particular settings

अथ क उपदेश ' What then is *upadesa* '

उच्चारणम् Manifestation (when *ātakha* was beaten).

कुत एतत् ? How is this ?

दिशित्वाग्नक्रियः, उच्चार्य हि वर्णानाह, उपनिष्ठा इमे वर्णा इति

The root *dis* means to pronounce; only by pronouncing the letters it is said that these letters are pronounced.

### अनुबन्धकरणार्थश्च

अनुबन्धकरणार्थश्च वर्णानामुपदेशः, अनुबन्धानामङ्ग्यामि इति, न ह्यनुपदिश्य वर्णाननुबन्धः शक्या आसङ्कम् ।

For the sake of *anubandhakarana*, Maheśvarasutras are intended for *anubandha* or indicatory letter, so that I may associate them (with other letters). Without the sutras, the letters cannot be associated with indicatory letters (which are called *सू* by Pāṇini),

म गद्य वर्णानामुपदेशो वृत्तिसमवायार्थश्च अनुबन्धकरणार्थश्च; वृत्तिसमवायश्चानुबन्धकरणं च प्रत्याहारार्थम्, प्रत्याहारो वृत्त्यर्थः ।

This list of Maheśvarasutras is for *vṛttisamavaya* and *anubandhakarana*. *Vṛttisamavaya* and *anubandhakarana* are for *pratyahara* and *pratyahara* is to facilitate the making of the *śāstra*.

### इष्टवृद्धयर्थश्च

इष्टवृद्धयर्थश्च वर्णानामुपदेशः, इष्टान् वर्णान् भोक्तव्यमहे इति । न ह्यनुपदिश्य वर्णानिष्टा वर्णाः शक्या विज्ञातुम्

Here *भोक्तव्यमहे* and *विज्ञातुम्* are causal.

For the sake of enumerating the needed ones. Maheśvara-sutras are needed to give expression to the needed letters so that we may enumerate the needed letters. Without the sutras it is not possible to express the needed letters alone.

इष्टबुद्धयर्थश्चेति चेदुदात्तानुदात्तम्ब्रितानुनामिकर्दीर्घप्लुतानामप्युपदेशः

इष्टबुद्धयर्थश्चेति चेदुदात्तानुदात्तम्ब्रितानुनामिकर्दीर्घप्लुतानामप्युपदेशः कर्तव्यः, एवंगुणा अपि हि वर्णा इत्यन्ते

If it is said *istabuddhyarthāśca, upadesa* of letters with *udatta*, *anudatta* and *searita*, accent and the nasalised, long and *pluta* letters (is needed). If it is said *istabuddhyarthāśca*, letters with *udatta*, *anudatta* and *searita* accents and the nasalised, long and *pluta* letters should be read in the 14 sutras, since we need letters having these qualities also.

आकृत्युपदेशान्तिद्वम्

अवर्णाकृतिरूपदिष्टा सर्वमवर्णकुलं ग्रहीष्यन्ति, तथेवर्णाकृतिस्तथेवर्णाकृतिः

It is accomplished by taking that the genus of the letters is mentioned. The genus 'a' when pronounced includes the the whole 'a-family', so is the genus 'i' and the genus 'u'. †

आकृत्युपदेशान्तिद्वम् इति चेत् संवृतादीनां प्रतिषेधः

आकृत्युपदेशान्तिद्वमिति चेत् संवृतादीनां प्रतिषेधो वक्तव्यः

If it is said that it is accomplished by taking the genus, prohibition of *saṃvṛta* and others. If it is said that it is accomplished by taking the genus, the letters with the defects of *saṃvṛta* etc. should be prohibited.

It must be noted that though the genus cannot be pronounced without individuality, yet prominence is given to the genus part of it.

## LECTURES ON PATANJALI'S MAHABHASYA

के पुनः संवृतादयः । What, then, are *samvrtadh* ?

संवृत , कल , ध्वात , एणीकृतः , अम्बुकृत , अर्धक , अस्त , निरस्त , प्रगीत , उप-  
गीत , शिवाण , रोमश , इति । अपर आह

अस्तं निरस्तमवन्धितं\* हत-  
मम्बुकृतं ध्वातमथो विकम्पितम् ।  
सन्दृष्टमेणीकृतमर्धकं द्रुतं  
विकीर्णमेता म्वरदोषभावनाः ॥ इति

अतोऽन्ये व्यञ्जनदोषाः

They are sounds which are closed, pronounced in wrong place, lengthened, ambiguous, not clear, shortened, inaudible, harsh, sung, attached to the syllable that is sung, shaking, and superloud. In the opinion of another the defective sounds are those which are inaudible, harsh, mixed with another sound, unpleasant to the ear, not clear, lengthened, shaking, prolonged, ambiguous, shortened, quick and going into another sound. Distinct from these are the defective ways of pronouncing consonants.

नैष दोषः This defect cannot stand.

गर्गादिविदादिपाठात् संवृतादीनां निवृत्तिः

गर्गादिविदादिपाठात् संवृतादीनां निवृत्तिर्भविष्यति

The defects *samvṛta* and others are avoided by *gargadi-  
patha* and *baladīpatha*. The defects—*samvṛta* and others  
are avoided by Panini's reading the collections of words  
headed by *Garga* and *Bida*.

\* अवन्धितं निर्हृतम् is another reading

\*अस्त्यन्यद् गर्गादिविदादिपाठे प्रयोजनम्

There is another purpose served by *gargādivida dipaṭha*.

किं ! What?

समुदायानां माधुन्यं यथा म्यात् इति

So that the whole words like *Garga* may be taken to be correct (and not their parts).

एवं तर्हि अष्टादशधा भिन्ना निवृत्तकलादिकाम् अवर्णस्य प्रत्यापत्तिं वक्ष्यामि†

If so, sutras इ इ, उ उ etc., like अ अ will be read so that each letter may denote only one of the correct eighteen and not the defective ones.

सा तर्हि वक्तव्या Then should it be read.

लिङ्गार्था तु ग्रन्थापत्तिः

लिङ्गार्था सा तर्हि भवति

The repetition will signify something. It (repetition like इ इ, उ उ) will, then, have certain significance (that whatever defects each letter may have had in *prahryagulaśa*, it is free from them in *prayogadaśa*).

ततर्हि वक्तव्यम् Then should it be read.

यद्यप्येतदुच्यते, अथैतर्हि अनेकमनुबन्धदानं नोच्चार्यम्, इत्येतां च न वक्तव्या, लोपश्च न वक्तव्यः । यदनुबन्धे क्रियते तत्कलादिभिः करिष्यते

\* In the Benares edition it is conjectured that there should be a *vārttika* समुदायमाधुन्यार्थं तु गर्गादिविदादिपाठे

Cf. अवर्णस्य अ अ इति कुनैव, तद्वत् तदनन्तरमन्येषामपि करिष्यामि इति मन्व. (Uddyota)

## LECTURES ON PATAÑJALI'S MAHABHASYA

If it is said so, then thousands of *acubandhās* (like कृ and दृ in दृक्) need not be said, they need not be named इन् and the sūtra इलन्यम् which enjoins their *upā* need not be read.

मिथ्यैवम् । अपाणिनीयं नु भवति । यथान्यासमेवान्नु ।

The object is then accomplished, but it goes against Pīṇin's sūtras. Hence let the sūtras be as they are.

ननु चोक्तम् 'आकृत्युपदेशास्मिद्धमिति चेन्मवृतादीनां प्रतिषेधः' इति

Has it not been said that, if everything is accomplished by *akṛtyupadeśa*, prohibition of *saṁvṛta* and others is to be made.

परिहृतमेतत्—गर्गादिबिदादिपाठान् मवृतादीनां निवृत्तिर्भवित्येति इति

That objection has been met by the statement that the defects—*saṁvṛta* and others are avoided by *gargādi-bidādi-pāṭha*.

ननु चान्यद् गर्गादिबिदादिपाठे प्रयोजनमुक्तम् ।

Oh! another was said to be the purpose served by *gargādi-bidādi-pāṭha*.

किम्? What?

समुदायानां साधुत्वं यथा भ्यादिति

So that the whole works may be taken to be correct.

एव तर्हि उभयमनेन क्रियते, पाठश्चैव विशेष्यते, कलादयश्च निवर्त्यन्ते

If so, both are accomplished by it—the correct reading is understood and the defects are removed.

कथं पुनरेकेन यत्नेनोभयं कथ्यम्?

How can both be accomplished through one effort?

कथमिदं ? Can be accomplished, says he.

कथम् ? How ?

द्विगता अपि हेतवो भवन्ति । तद्यथा—आम्राश्च सिक्ता पितरश्च प्रीणिता इति तथा वाक्यानि द्विगुणि भवन्ति धनो धावति, अलम्बुमाना याता इति ।

There are causes which have two effects :—*112.* Mango trees are watered and manes are satisfied. So also are sentences having two meanings :—*113.* *śikṭā dhavati* (white man cleans; dog runs from here); *alambusamānā yata*. (He who goes to *alambusa*; one that can get the colour of straw).

अथवा इदं तावदयं प्रष्टव्य—केमे मन्त्रादयः श्रूयन्ति ।

Or he is to be put this question, 'where can be heard the defective sounds like *śameta* ?'

आगमेषु In augments.

आगमा शुद्धा पठ्यन्ते Augments are correctly read.

विकारेषु तर्हि If so, in *adeśas*.

विकारा अपि शुद्धा पठ्यन्ते *Adeśas* also are correctly read.

प्रत्ययेषु तर्हि If so, in *pratyayas*.

प्रत्यया अपि शुद्धाः पठ्यन्ते

Even *pratyayas* are correctly read.

धातुषु तर्हि In roots then.

धातवोऽपि शुद्धा पठ्यन्ते Even roots are correctly read

प्रानिपदिकेषु तर्हि In stems then.

सुमानाम् = पलातवर्णानाम् (Annambhātā) नडालवर्णानाम् (Nagāmbhātā)

## LECTURES ON PATAÑJALI'S MAHĀBHĀṢYA

प्रतिपदिकान्यपि शृङ्गानि पठ्यन्ते Even stems are correctly read.

यानि नर्ह्यमहणानि प्रतिपदिकानि ।

Those stems which are not derivable from roots ?

एतेषामपि स्ववर्णानुपूर्वाज्ञानार्थे उपदेश कर्तव्यः, शशः यष इति मा भूत्, पलाशः, पलाय इति मा भूत्, मञ्चको मञ्चक इति मा भूत्

Enumeration of such stems also need be made so that the nature and order of sounds in them may be known and शशः, पलाशः, and मञ्चकः may not be misread as यषः, पलायः and मञ्चकः respectively.

आगमाश्च विकाराश्च प्रत्यया मह धातुभिः ।

उच्चार्यन्ते नतन्मेषु नेमे प्राप्ता कल्यदयः ॥

Augments, substitutes and suffixes are correctly read with roots. Hence there is no opportunity for the defects like *kala* to happen there.

From the above it is clear that the objection "इष्टबुद्धयर्थ-इच्छेति उपदेशः" does not stand. Hence इष्टबुद्धयर्थः need not be mentioned as a *prapancha*.\*

एति धर्मद्वयव्यवहारविराजितं महाभाष्ये प्रथमाऽप्यस्य प्रथमपादे प्रथममधिकम् ॥

*Paspaśahnikat* ends.

\* ("वर्णपदेशस्य मुख्यं कलं तु प्रत्याहारनिर्णयान् (Sardashtabha).)

Annamthattai in his *Uthattai* has quoted a verse which says that the word *paspaśahnikat* means *aprasaśahnikat* or introduction.

ज्ञानस्वात्ममयो मन्य उपोद्भूत इतीरितः ।

॥ एव मन्यमन्दरीः पत्पशः कथितो बुधैः ॥

He has mentioned the word पत्पशः in the masculine gender. But Nagajibhatta has mentioned पत्पशः in the feminine gender. ("अत एव पत्पशायाम् भाष्ये Laghumajijāṣa) under the topic बुद्धयर्थः न प्रमाणम् in निदर्शने निरूपण.

## 2. ग्रन्थाहाराद्विकम्

Having dealt with the use of the fourteen Maheśvarasūtras *in toto* at the end of the previous *āhnika*, Mahābhāṣyakara deals with the following eight sūtras in detail in this *āhnika*:- अइउण्, झलृक्, एओऊ ऐऔच, हयवर्गद्, लण, अमङ्गणनम् and सभञ्. Hence this *āhnika* is called *ग्रन्थाहाराद्विकम्*.

### अइउण्

There are three topics in this sūtra. 'There should be *vivrtō-padaśa* (1) in अ of अइउण्, (2) in ञ of roots, stems etc., and (3) in अ of the sūtras like अस्य र्ध्वः, यस्येति च.



### अकारस्य विवृतोपदेश आकारग्रहणार्थः

अकारस्य विवृतोपदेशः कर्तव्यः । किं प्रयोजनम् ? आकारग्रहणार्थः अकारः सर्वोपग्रहणेन आकारमपि यथा गृहीयान्

The *vivrtōpadaśa* of *akara* is to comprehend *akara* also. The *vivrtōpadaśa* of *akara* is necessary. Why? For the sake of comprehending *akara*—so that *akara* may comprehend *akara* by the sūtra अणुवित्सर्वणस्य चाप्रत्ययः which enables अण् and उद्दिन् to comprehend *savarṇas*,

\* This sentence may be interpreted in two ways—(1) The *vivrtō-padaśa* suggested by the sūtra 'अ अ' is necessary or (2) *vivrtō-padaśa* must be enjoined to अ. In the latter case both *vivrtōpadaśa* and its reason are enjoined and in the former case the reason alone.



किं च कारणं न गृहीयान् ?

Why will it not comprehend ?

विवारभेदात्

By the difference in their *abhyantara prayatna*.

किमुच्यते विवारभेदादिति न पुनः कालभेदादपि, यथैव ह्ययं विवारभिन्नः एवं कालभिन्नोऽपि ?

How is it that mention is made of the difference in *abhyantaraprayatna* alone and not of the difference in *matra* also, since it (*akara*) differs from *akara* in *matra* in the same way as it differs from it in *abhyantaraprayatna* ?

सत्यमेवमेतत् ; वक्ष्यति " तुल्यास्यप्रयत्नं सवर्णम् " इत्यत्र आस्यग्रहणस्य प्रयोजनम् 'आस्ये येषां तुल्यो देशः प्रयत्नश्च ते सवर्णमंज्ञा भवन्ति इति : बाह्यश्च पुनराभ्यात्कालः', तेन स्यादेव कालभिन्नस्य ग्रहणं न पुनर्विवारभिन्नस्य ।

True, so is it, Mahabhasyakara is going to say in the Uhaṣya under the sūtra *तुल्यास्यप्रयत्नं सवर्णम्* that the need for the word *आस्यम्* in the sūtra is to suggest that only such sounds as have the same place of articulation and the manner of articulation within the mouth become *savarṇas*. Quantity of a sound is determined outside the mouth. Hence one sound can comprehend another having different quantity but not having different *abhyantaraprayatna*.

किं पुनरिदं<sup>†</sup> विवृतस्योपदिश्यमानस्य प्रयोजनमन्वाह्यायत्, आहोस्मिन् संवृतस्योपदिश्यमानस्य विवृतोपदेशश्चोचते ।

नाशपदेश एव विशिष्टप्रकारम्भान् शार्वादितिलिखन्त्या लभेथ आभ्यात् बाह्यत्वात् कालस्य बाह्यत्वम् (Katyāṣa) नाशपदेश एव बाह्यो प्रकारप्रत्यक्षसारभ्यन्त इति कामस्य बाह्यत्वम् अन्त्येव (Prā-dipka.)

<sup>†</sup> इदम् अत्र ( ) इदमहमष्टमववाध (शनपथप्राप्त्यम् 1, 3, 5, 7).

Is it here that the purpose of *virtopadesa* is enumerated or that *virtopadeśa* is enjoined to that which has *sumrtopadeśa*?

विवृतस्योपदिश्यमानस्य प्रयोजनमन्वाग्वयते

The purpose of *virtopadesa* is enumerated.

कथं ज्ञायते ? How is it so interpreted ?

यद्यम् अ अ इत्यकारस्य विवृतस्य संवृतताप्रत्यापत्तिं श्रामि

Since the *Sitrahara* enjoins in the sūtra अ अ इत्यकारस्य विवृतस्य संवृतताप्रत्यापत्तिं श्रामि that the *virta-akara* becomes *sumrta* by the *pratyupatti*.

नैतदस्ति ज्ञापकम्, अस्मि ह्यन्यदेतस्य वचने प्रयोजनम्

This sūtra does not suggest it ; for another purpose is served by it.

किम् ! What is it ?

अनिखः अनिमालः इत्यत्र आन्तर्येनो विवृतस्य विवृतः प्राप्नोति, संवृतः म्यादित्वेवमर्थः प्रत्यापत्तिः

*Virta-akara* will replace *virta-akara* in the words अनिखदवः and अनिमालः on account of similarity ; the *pratyupatti* is for the sake of *sumrta-akara* replacing *virta-akara* in them.

नैतदस्ति ; नैव लोके न च वेदे अकारो विवृतोऽस्ति

No, that cannot be ; there is no *virta-akara* either in ordinary usage or in Veda.

कस्तर्हि ?

If so, which is it (that is found in *loka* or Veda) ?

\* It may be interesting to note that *a* is now pronounced in Southern India on *y* as an open sound and it may be due to the influence of the pronunciation of *a* in Tamil language.

## LECTURES ON PATAÑJALI'S MAHABHĀṢYA

संवृतः । योऽस्मि स भविष्यति । तदेतन्म्यापत्तिवचनं\* ज्ञापकमेव भविष्यति  
विवृतम्योपदिश्यमानस्य प्रयोजनमन्वाग्यायत इति

*Samvṛta-ākara.* That which is, appears there. Hence the statement of *pratyūpatti* suggests that the purpose of *virtopadeśa* is enumerated

कः पुनरत्र विशेषः विवृतम्योपदिश्यमानस्य प्रयोजनमन्वाग्यायेन, संवृतम्योपदिश्य-  
मानस्य वा विवृतोपदेशः बोधेत इति ।

What is the speciality here whether it is taken that the purpose of *virtopadeśa* is enumerated or that *virtopadeśa* is enjoined to that which has *samvṛtopadeśa* ?

न सन्दु कश्चिद्विशेषः; आहोपुरुषिकमात्रं तु; भवताह संवृतम्योपदिश्यमानस्य  
विवृतोपदेशबोधते इति, वयं तु ब्रूमः विवृतम्योपदिश्यमानस्य प्रयोजनमन्वाग्यायत इति  
No speciality whatsoever; it is only content: you say that  
*virtopadeśa* is enjoined to that which has *samvṛtopadeśa*  
and we say that the purpose of *virtopadeśa* is enumerated.

## II

तस्य विवृतोपदेशादन्यत्रापि विवृतोपदेशः सर्वग्राहणार्थः

तस्यैतन्म्याह्वरममात्रादिकस्य विवृतोपदेशादन्यत्रापि विवृतोपदेशः कर्तव्यः

On account of its *virtopadeśa*, there is need for *virtopadeśa* elsewhere to comprehend like sounds. Since there has been *virtopadeśa* in the *ākara* of अङ्गु of the Maheśvara-sūtras, there is need to declare *virtopadeśa* elsewhere also.

कान्यत्र ! Which does elsewhere refer to ?

\* प्रत्यापत्तिः = Reversion to original state  
स्वरूपे अवस्थानं प्रत्यापत्तिः (Uddṛyāna).

८/ स्वभावादि प्रच्युतस्य पुनः

धातुप्रान्तिपदिकप्रत्ययनिपातस्थस्य

The *akara* in *dhātu*, *pratipadika*, *pratyaya* and *nipata*.

किं प्रयोजनम् ? Why ?

सर्वणग्रहणार्थं, आक्षरममात्राधिकेनास्य ग्रहणं यथा स्यात्

So that it may comprehend like sounds. So that this may be comprehended by the *akara* of Māheśvarasūtras.

किं न कारणं न स्यात् ?

Why will it not be comprehended ?

विवारभेदादेव

Evidently through the difference in the *abhyantaraprayatna*.

आचार्यप्रवृत्तिर्जाययति भवत्याक्षरममात्राधिकेन धात्वादस्थस्य ग्रहणमिति, यदयम् अक्षः सर्वणं दीर्घः इति प्रत्याहारे अक्षो ग्रहणं करोति

Acarya's usage suggests that the *akara* of *dhātu*, etc., is comprehended by that in Māheśvarasūtras since he uses the word *akṣaḥ* in the sūtra अक्षः सर्वणं दीर्घः

कथं कृत्वा ज्ञापकम् ?

How is it to be interpreted so that it may become a *jñāpaka* ?

न हि द्वयोराक्षरसमात्राधिकयोर्गुणपक्षमवस्थानमस्ति

For two *akaras* do not exist simultaneously in Māheśvarasūtras.

नैतदस्ति ज्ञापकम्, अस्ति ह्यन्यदेतस्य वचने प्रयोजनम्

This cannot become a *jñāpaka*, for there is another purpose served by the use of this *akṣaḥ*.

## LECTURES ON PATAÑJALI'S MAHĀBHĀṢYA

किम् ! What is it ?

यस्यासुरसमाप्ताधिकेन ग्रहणमस्ति तदर्थमेतत्स्यात् खट्वादकं, मालाढकम् इति

It is used where it can be applied to the *akāras* comprehended by *u* in the Maheśvarasūtras — i.e., खट्वादकम्, मालाढकम्.<sup>6</sup>

मति प्रयोजने न ज्ञापकं भवति, तस्मात् विवृतोपदेशः कर्तव्यः

If there is a *prayojana*, it does not become a *jñāpaka* and hence there is need for *virtopadēśa*

किं एष यत्प्रयोजने विवृतोपदेशो नाम, विवृतो वा उपदिश्येत सवृतो वा, को न्वत्र विशेषः ?

What for is this attempt about *virtopadēśa* ? Let *virtopadēśa* be made or *sanirtopadēśa* — what is the difference ?

स एष सर्वं प्रथमार्थं यत् क्रियते, यान्येतानि प्रतिपदिकान्यग्रहणानि, तेषामेतेनाभ्युपायेन उपदेशश्चाद्यते, तद् गुरु भवति । तस्माद्वक्तव्यं धात्वादिभ्यश्च विवृत इति

All this attempt is made for the sake of non-derivable stems. If this *virtopadēśa* is not made, all such stems will have to be read and it will be a stupendous task. Hence the *akāra* of *dhātu* etc., should have *virtopadēśa*.

दीर्घच्युतवचने च संवृतनिवृत्त्यर्थः

दीर्घच्युतवचने च संवृतनिवृत्त्यर्थो विवृतोपदेशः कर्तव्यः, दीर्घच्युतौ संवृतौ मा मृताम् इति वृक्षाभ्यां, देवदत्ता ३ इति

To ward off *sanirvṛtata* in the long and pl. ita sounds. There is need for *virtopadēśa* to ward off *sanirvṛtata* in long and

<sup>6</sup> It may be applied where *ṛ* and *ā* coalesce — since *ā* is comprehended by the *u* of अङ्गु in the strength of the *u* tra अनुदितमवर्णम् चाप्रत्ययः.

<sup>7</sup> This question is based upon the assumption that the *akāra* in *dhātu* etc., is read with *virtoprayatna*.

pluta sounds (१२.) that long and pluta sounds in words like  
बुध्वाभ्यां देवदत्ता ३ may not become *samīrita*

नैव लोके न च वेदे दीर्घप्लुतौ संवृतौ स्त.

Neither in usage nor in Veda are long and pluta sounds  
closed ones.

कौ तर्हि ! What then ?

विवृतौ, यौ स्तः तौ भविष्यतः

Open ones; those that are will certainly appear.

स्थानी प्रकल्पयेदन्तावनुस्वारे यथा यणम्

संवृत स्थानी संवृतौ दीर्घप्लुतौ प्रकल्पयेत्, अनुस्वार यथा यणम्, तद्यथा  
सय्यन्ता सव्यन्तर, यल्लोक, तल्लोकम् इति; अनुस्वारः स्थानी यणमनुनासिकं प्रकल्पयति।

*Sthanin* will produce these two as *anusvara* brings in nasalised sem vowels. The closed *sthanin* will bring in closed long and pluta sounds as *anusvara* brings in nasalised sem-vowels. १२. सय्यन्ता, सव्यन्तरः, यल्लोकम्, तल्लोकम्. The *sthanin* which is *anusvara* brings in nasalised sem-vowels.

विषम उपन्यास, युक्त श्रम्यन्मन्त्र प्रकट्टिर्भवति; मन्त्रि हि यण. मानुना-  
यिका निगनुनायिकाश्च; दीर्घप्लुतौ पुनर्नैव लोके न च वेदे संवृतौ स्त

The reason ng is not sound. It is but just to bring in what exists; there are sem-vowels both nasalised and non-nasalised; but the long and pluta sounds are closed ones neither in usage nor in Veda.

कौ तर्हि ! What then ?

विवृतौ । यौ स्तः तौ भविष्यतः

Open sounds. Those that are will appear.

## LECTURES ON PATAÑJALI'S MAHABHĀṢYA

एवमपि कुत एतत् तुल्यस्थानौ प्रयत्नभिन्नौ भविष्यतः, न पुनस्तुल्यप्रयत्नौ स्थान  
भिन्नौ स्याताम् ईकार उकारे वेति.

Granting this, how is it that only those that have the same organ of articulation but different *pratyaharas* are taken to be like sounds and not those who have the same *pratyahara* but different organs of articulation, like *i* and *u*?

वक्ष्यति स्थानेन्तर्गतम् इत्यत्र स्थान इत्यनुवर्तमाने पुनः स्थानेग्रहणस्य प्रयोजन  
यत्र अनेकविधमान्यं तत्र स्थानत आन्तर्यं बलीयो भवतीति\* ।

He is going to say in the *bhasya* under the sutra स्थानेऽन्तर-  
तमः that, though the word स्थाने can be taken there to follow  
from the sutra यद्यी स्थानेयोगा, the mention of स्थाने there sug-  
gests that, of the many kinds of relationships, that from the  
organ of articulation predominates.

### III

तत्रानुवृत्तिनिर्देशो\* सवर्णाग्रहणमनञ्चत्व

तत्र अनुवृत्तिनिर्देशे सवर्णानां ग्रहणं न प्राप्नोति —अस्य च्चौ, यस्येति च ।  
किं कारणम् ? अनञ्चत्वात्, न ह्येते अणः येऽनुवृत्तौ

There in the *akara* as in अङ्गुष्ठं there cannot be *savarna-  
grahana* since it is not an *an*. There in the sutras अस्य च्चौ,  
यस्येति च where there is the mention of *akara* as in अङ्गुष्ठं  
of the Maheśvarasūtras, it cannot comprehend like sounds.  
Why? Since it does not come under the *pratyahara an*  
Those which are in *anavrtti* are not *an* *h*.

स्थानत एवान्तर्यं बलीयो यथा स्थान् is another reading.

\* अनुवृत्तिनिर्देशः— इति चर्षममाश्रयम् अनुगतः तत्पदशः अनुवृत्ति अक्षरादि, तस्य  
निर्देश स्वरूपेण उच्चारणम् इत्यर्थः (उद्योत under अणुदिसवर्णस्य चाप्रत्ययः)

के तर्हि ?

If so, which are *anah* ?

येऽक्षरसमाप्ताये उपदिश्यन्ते

Those that are read in *Mahīśarasūtras*.

एकत्वादकारस्य सिद्धम्

एकौऽयमकारो यथाक्षरसमाप्ताये यथानुवृत्तौ यथ धान्वादिस्थः

The point is achieved on account of oneness of *akara*. This *akara* is one whether it is in अट्टण, अन्य च्यां etc., or in *dhātu* etc.

अनुबन्धसंकरम्

अनुबन्धसंकरम् प्रप्नोति कर्मण्यण् आतोऽनुपसर्गो कः इति, केऽपि गिन्कृते प्राप्नोति

Confusion in the effect of *anubandhas*. There will arise confusion in the effect of the different *anubandhas*. For instance, the operation of the sutras कर्मण्यण् and आतोऽनुपसर्गो कः will be so confused that the effect of गिन्त् will be found in कित्.

एकाजनेकाग्रहणेषु चानुपपत्तिः

एकाजनेकाग्रहणेषु चानुपपत्तिर्भवति

Also the inapplicability of the sutras dealing with *ekac* and *anekac*. There will arise inapplicability of the sutras dealing with words having one vowel and those having many vowels.

तत्र को दोषः ? What will be the harm there ?

अक्षरानि is another reading. The word एकान् generally means a syllable, but here it means a vowel.



किरिणा गिरिणा इत्येकाञ्जक्षणमन्तोदात्तत्वं प्राप्नोति, इह च घटेन तरति घटिक इति व्यञ्जणः धृन् न प्राप्नोति

In the words किरिणा and गिरिणा the final syllable will be accented since there is only one vowel *i* in both. So also the pratyaya *ik i* (sthan) which is enjoined after a word having two vowels cannot appear after the word घट so that the word घटिक used in the sense of one who crosses with the help of a pot cannot be formed.

### द्रव्यवच्चोपचाराः

द्रव्यवच्चोपचाराः प्राप्नुवन्ति । नद्यथा द्रव्येषु नैकेन घटेन अनेको युगपत्कायं करोति ; एवम इममकारं नानेको युगपदश्चास्येति

Applications as in *dragas*. Applications have to be done as in the case of *dragas*. As many cannot simultaneously make use of one pot among *dragas*, so also many cannot pronounce in *śāstra* simultaneously.

The three objections raised against the statement एकव्यावृत्तास्य सिद्धम् are answered as follows :—

### विषयेण तु नानालिङ्गकणान्मिदम्

यदयं विषये विषये नानालिङ्गमकारं करोति—कर्मण्यण्, आतोऽनुपसर्गे कः, इति तेन जायते नानुबन्धमङ्करोऽस्मिन्ति। यदि हि स्यात् नानालिङ्गकणमनर्थकं स्यात्, एकमेवायं सर्वगुणमुच्चारयेत्

The point is achieved on account of the different indications in each place. Since the Acārya makes different indications in each place like 'ण' in कर्मण्यण् and क in आतोऽनुपसर्गे कः, it is learnt that there is no confusion in the effect of *anubandhas*. Had there been any confusion, the reading of different indications will be of no avail; he would have read only one *akara* with all *anubandhas*.

नैतदस्ति श्लोकम्, इत्सज्ञाप्रकल्प्यर्थमेतत्स्यात् ; न अयमनुबन्धे शब्दकव  
च्छब्दव्यं दशचेतुम्, इत्सज्ञायां हि दोषः स्यात्, आद्यस्य हि द्वयोरित्सज्ञा स्यात्,  
कयोः१ आद्यन्नयोः

This is not a *śloka* since it is inter-  
led to settle them get the designation of इत् ; for it is not possible to leap another like porcupine (its quills), some in such a case there will be difficulty in getting the designation of इत् . If being put together, the designation of इत् is possible only for two, then which two? For the initial and the final set.

एवं तर्हि,

विषयेण तु पुनर्लिङ्गकरणान्मिदम्

यदयं विषये विषये पुनर्लिङ्गसंकार कर्तव्यः—प्रार्थना, गु, शिवादिभ्योऽण  
उति नैतं ज्ञाते नानुसन्धसङ्गोऽस्ति । यदि हि स्यात्पुनर्लिङ्गकरणान्मिदम्

If so, the point is achieved on account of the repetition of  
same indicator in different places, like अणु in प्रार्थना, शिवादिभ्योऽण  
शिवादिभ्योऽण . Hence it is understood, the point is not achieved  
in this manner . If it were, the repetition of the  
*anabandha* will be of no avail.

॥ अथवा पुनरस्तु

विषयेण तु नानालिङ्गकरणान्मिदम्

इत्येव

Or let it be that the point is achieved on account of the different  
indicators in each place.

\* This argument is perhaps Mr. Abhasyaka's own.

अतु वाक्तव्यम् — इत्युक्तं त्रिकं कृत्यार्थमेतत् स्यात् इति ।

If so, it would seem that it is intended to enable them get the designation of **रा** ?

१० शेषं लोकान् पश्यन्मिदम् । नृधत्ता लोके कश्चिदेवं देवदत्तमाह—  
नृपाद्यो भवेत्तु तस्मिन् भवेत्, इह शिष्यी भवेत्, इति यत्किञ्चैयत्रोच्यते नहि हस्तघ्राण  
विष्टं । एवमप्येवमेव यत्किञ्चैयत्रोच्यते नहि हस्तघ्राणस्थायम्

No ritual can be understood. The purpose is not moves as the choreographer. For instance we see in the world one being, Dayalatti. A person with a shaven head, appear here, a person with a shaven head, appear here with a tuft and Dayalatti comes there with that particular mark. So also it is only that person, Dayalatti, with a shaven head, appears on the scene.

४ अथ चैवम् । तदा तत्रैव त्रिंशत्तमोऽप्युपाध्यायः । इति

[illegible]

तत्रानेका भवेत्तु चतुर्णे सग्यानादनेकात्वं भविष्यति । नचथा 'समदन्  
माति' ते भवन्ति' इति, 'त्रि प्रयोगसत्याह विरुत्तमाम्' इत्यावृत्तिन समदन्ता  
भविष्यति' इति, 'प्रावृत्ति' 'नेकात्वं भविष्यति

The *śūtras* that deal with the applicability of the *sūtra* dealing with *dhī* and *andhī* is not thus - by counting the *dhī* as 1 sound, and *andhī* as 2 sounds dealing with *dhī* and *andhī*. This is accomplished in the *sūtras* dealing with *dhī* and *andhī* by counting the repeated sounds. For instance, *andhī* is counted as seven (though they are only five) in number by reading the first and the last *dhī* three times. So also *dhī* is accomplished here by the repetition of the same sound.

भवेदावृत्तिः कार्ये परिहृतम् । इह तु खलु किरिणा गिरिणा इत्येकाज्जगाम  
सन्तोदात्तत्वं प्राप्नोति

The objection was met with by saying that the desired object is achieved by the repetition. But here in the words किरिणा and गिरिणा, only the final syllable will be accented since there is only one vowel *i* in both.

एतदपि सिद्धम्

Here too the desired object is achieved

कथम्? How?

लोहम् । यथा अग्निमदभमेका कपिकामैकैकदा मय्यहं ते दद्यामि मयि  
ते सहस्रददिणा मयस्य एवमिदमपि अनेकाज्ज्व भविष्यति

From the world. A thousand of seeds got the object of being given away in charity the seed cow the high the cow the low the brown cow, &c. giving her the seed for a cow, poured seed back every time from the receptacle. So also *aneka* is accomplished here.

\* यदायुन्यते 'द्रव्यवक्षोपचारा' प्राप्नुवन्तीति 'भवेद् यदमन्ति कार्ये' नेति युगपत्कुर्यात्, खलु खलु भवति कार्ये अनेकोऽपि तद्वृत्तद्वर्गान् यत्नं यत्नं दर्शितं स्पष्टं वा । संभवि चेत् कार्यमकारम्योच्चारणं नाम अनेकोऽपि तद्वृत्तपत्तुं करिष्यति

The objection that was raised that the repetition is not in the case of *dravyas* is met thus: it is true in the case of that

\* It deserves to be noted that there is a *śloka* in the *Pratya-* of *Pratya* (१५५) द्रव्यवक्षोपचारा. Perhaps the same *śloka* was also interpreted by Manabrahmayakara (154) द्रव्यवक्षोपचारा. It is omitted by the scribe.

while it is not possible for many to handle simultaneously, but in cases where many can handle the same thing at the same time, the old rule. For instance, the seeing of a pot or the touching of it. The perceiving of *akāśa* is thus possible, many perceiving it at the same time.

From the above it is clear that all the objections raised against the statement एकत्वादकारस्य सिद्धम् have been satisfactorily answered. Henceforth another set of objections is brought against the same statement.

### आन्यभाष्यं तु कालशब्दव्यवायात्

आन्यभाष्यं त्यक्तव्यम्, कृतं कालशब्दव्यवायात्—कालव्यवायात् शब्दव्यवायाच्च कालव्यवायात् दण्डः अग्रम्; शब्दव्यवायात् दण्डः । न चैकव्याप्त्यनेन व्यवहृत्य भवितव्यम् भवति चेद्वत्त्वान्यभाष्यमकारम्

No, there is the state of being different on account of the intervention of time and sound. There is the state of being different in *time*. Why? On account of the intervention of time and sound—on account of the intervention of time and on account of the intervention of sound—एतद् दण्ड-अग्रम्, दण्डः एतद् दण्ड-अग्रम् for the same sound. If there is intervention, they are different.

### युगपच्च देवपृथक्त्वदर्शनात्

युगपच्च देवपृथक्त्वदर्शनान्मन्यामहे आन्यभाष्यमकारम् इति. यद्य युगपदेव पृथक्त्वदर्शनाभ्यन्ते यद्य अर्थः अर्थ इति न त्वेको देवदत्तो युगपन्नुक्ते च भवति मथुरायां च ॥

On account of its being found simultaneously in different places. Since the *akāśa* is found in different places at the same time,

we think they are different. It is found in different places at the same time in the words अक्ष, अर्क, अर्थः. The same Deva datta cannot occur at the same time at Srīghna and at Mathurā.

यदि पुनरिमे वर्णाः

शकुनिवत्स्युः \*

नचथा शकुनस्य आशुगामित्वात्पुनस्तदुच्यन्ति । पश्चाद्दृश्यन्ते, प्रथमसमकाले दृश्यन्ते इत्यत्र दृष्टो ष्ट इत्यत्र दृश्यते

If these sound-*ls* are like birds. Just as the birds that seat themselves first in a row quickly fly from their places and seat themselves last, so also the *avīra* is first *i* and after 'इ' and then after 'ष्ट'

नैव शक्यम्, अतित्वमेव न्यायः । नित्याश्च शब्दाः, नित्येषु च शब्देषु कृतस्यैव विचारिभिर्वर्जैर्भक्तिन्यमनप्रायोपजनविदारिभिः । यदि चायं दृश्यत्वं ष्ट इत्यत्र दृश्यते तत्र कृतस्य न्यायः

No, this is not possible, for in that case words will become *mutip*. They are, on the other hand, *atya* and so words should have sound-*ls* which do not move, change and which are neither replaced nor augmented. If the 'd' which is seen after 'd' is afterwards seen after 'd', it cannot be considered *kūṣastha*.

यदि पुनरिमे वर्णाः

\* This is the answer to the objection that कृतस्यैव विचारः

आदित्यवत्स्युः \*

नयथा एक आदित्यो नैकाधिकगणस्यो युगपदेवापृथक्त्वेषूपलभ्यते

If these sounds are taken to be like the sun. The one sun in different places is seen simultaneously.

विषम उपन्यास, नैको द्रष्टा आदित्यमनेकाधिकगणस्य युगपदेवापृथक्त्वेषूपलभ्यते, अकारं पुनरुपलभते ॥

The reasoning is not sound. The same observer does not see the sun in different places at the same time; but he sees so *akāra*, on the other hand.

अकारमपि नोपलभते

He does not see *akāra* also.

किं कारणम्? Why?

श्रोत्रोपलब्धिर्विद्वन्निर्गोष्ठं प्रयोगेणाभिज्ञलित आकाशदेशेऽवच्छिन्नः, एकं च पुनराकाशम्

*Śabda* which is heard by the ear, understood by the mind and exhibited by the soul has for its field only *ākāśa* and *śabda* is one.

आकाशदेशा अपि बहवः, यावता बहवः तस्मादन्यभायमकारस्य

The *ākāśa* *śabdas* also are many. Since they are many, the many-ness of *akāra* should be cancelled.

\* There is a counter to the objection युगपच्च कालपृथक्त्वदर्शानां  
'f आदित्यवत्स्युः ( *Samana ya aditya* ) 1-1-11 आस्यैकवक्त्रेनाधिकगणस्य युगपत्—  
आदित्य ( *Samana ya aditya* ) सत्प्राणमेकशेष एकवक्त्रे 1-2-64 )





अवाप्तं न गम्, अवाप्तं न त by the as the effect of द्रवो द्रव्ये where there is no room for the principle अणु स्वर्णानि गृह्यानि to operate

रूपमयान्यादा

रूपसामान्याद्वा सिद्धमेतत् ननु सा 'तानेव शार्ङ्गकान्तरादयाम् ये मधुम-  
याम्' 'तानेव शार्ङ्गानि मन्त्रमहे ये मन्त्रेषु', 'तदेव नवन कार्पाषण्यन्मन्त्राया  
मूर्त्तिम्', अर्थस्मिन्नान्यामान् रूपसामान्यात्तदेवेतिमिति अर्थान् । एवंविधानि रूप  
सामान्यात् सिद्धम् ॥

Or by the similarity of shape.

[illegible]

(1) He said that, III = 10000, व्यक्तियश्व The old  
 is stated in the text but was really answered by him  
 that king according to ज्ञानियश्व at the same old आकृतिग्रहणान्वितम्  
 at either to व्यक्तियश्व in the same old रूपमश्वान्विता

अकारण्यनीनामानन्त्यमाश्रित्य चार्तिककृता यणं समाश्रयन्मस्य विवृतत्वमिति धात्वादिस्वरूपमिति विवृतत्वमपेक्षां न विन. भाष्यकृता तु प्रयमस्यासां प्रत्याहारस्य ग्रहणाय नञ् ज्ञाननिवृत्तेः आवश्यकं ज्ञान विवृतत्वप्रतिमानस्य सर्वमिदं स दोषो चार्तिक. But on looking at the context "सर्वमपि यणमपराभिप्रायमाकृतिग्रहणम्" and at the same अणुदिनस्यैवमप्यस्य it seems that Vartickakṛta says this in expression to ज्ञानिभू. Perhaps the statement रूपसामान्यादाम् may be Maṇḍanakaṇḥ's own, since, wherever one deals with the interpretation of the word आकृति, he takes in both the senses of *jāti* and *shape*.

अलङ्कार

अथ • छकारोपदेश, किमर्थः •

Yonit for a thousand years (in Hebrew).

१॥ 'विशेषणं लक्षणादप्येवमवस्थेन न पुनरन्यथासमिधं वा' नानुपपत्त्यवस्थेन । इति  
किंचिदन्यथासमिधं वा नानुपपत्तेः । अथोक्तमस्ति । लक्षणादप्येवमवस्थेन न पुनरन्यथासमिधं  
वा विशेषः ।

Why, since the notion of the better  $\mathcal{L}_2$  does not vary, does it disappear and not the other off-diagonals? If there are any essential features of other letters, the same may be a part of  $\mathcal{L}_2$ . What is the speciality?

अथर्वाङ्गि विज्ञाप्य तस्य च लक्षणस्य अर्वाङ्ग्येति प्रयोगविशेषः, नञ्कारिणः प्रयोगविशेषः मोर्ता नञ्कारिण्येव, कृतेऽहं लक्षणमिदं, नम्य अर्गमन्त्रवान् नञ्कारिण्यश्च अञ्कार्याणि नञ्कार्याणां नाथे लक्षणैरेते ३

There is the specialty. There is not a release of the words. The copy was at a total is not forming as it is difficult. The *in* or *has* are existing and it will happen to *an*. Here there is a use in the pattern of *at*.

अतः उत्तरं पठति—

Then does he read the answer.

लुकागोपदेगो यहन्त्याशक्तिज्ञानुकणपदव्याचर्थः

Mention of लृ is for the sake of परस्मैपदश्च भवन्ति नृरुपणञ्च  
and प्लुवादि

\* मृद्वस्य उपपत्तिः is another reading

† कृपया दो सं: ४-९-१४

लृकारोपदेशः कियते यदृच्छाशब्दार्थं अशक्तिजानुकरणार्थं प्लुत्याद्यर्थश्च ।  
यदृच्छाशब्दार्थस्यावन् यदृच्छया कश्चित् लृत्को नाम, तस्मिन्नकार्याणि यथा  
स्यु इच्छलृत्काय देहि, मच्छलृत्काय देहि, उदृच्छलृत्कोऽगमन्, अन्यदृच्छलृत्कोऽगमन् ।  
चतुष्टयी यदृच्छा प्रवृत्तिः, अतिशब्दा गुणशब्दा क्रियाशब्दा, यदृच्छाशब्दाश्चतुष्टयी

Mention is made of लृ for the sake of यदृच्छाशब्द, अशक्तिजानुकरण-  
शब्द and प्लुत्यादि. First for the sake of यदृच्छाशब्द ( i. e. ) word  
mentioned at random to name a person or object without its  
being formed from any root. One is named लृत्क. When that  
word is in l, the vowel (as l, y, r, etc.) operates, as इच्छलृत्काय  
(इच्छि लृत्काय) देहि, मच्छलृत्काय (मच्छु लृत्काय, देहि, उदृच्छलृत्कः  
(उदृच्छ लृत्कः) अगमन्, अन्यदृच्छलृत्कः (अन्य लृत्कः) अगमन्. The  
flow of words is formed—अतिशब्दा (words denoting quality),  
गुणशब्दा, (words denoting quality), क्रियाशब्दा, (words denoting  
action) and यदृच्छाशब्दाः

अशक्तिजानुकरणार्थं — अशक्त्या दर्शयितुं शक्याः अशक्त्यर्थोक्तये लृत्क  
इति स्युत्, तस्मान्नुकरणं ब्राह्मणलृत्क इत्याह लृत्कार्यलृत्क इत्याह इति

For the sake of mentioning the word mispronounced or  
wanting of accuracy. On account of its want of accuracy लृत्क was  
mispronounced as लृत्क by a brahmin woman and it was  
quoted thus ब्राह्मणलृत्क इत्याह, कुमारी लृत्क इत्याह

प्लुत्याद्यर्थश्च के पुनः प्लुत्यादयः प्लुतिः त्रिवचनस्वार्थिना वदुर्देवशिष्यः, कष्टम्,  
अकष्टम् ; प्लुत्यादिषु प्रत्येषु कृतेष्वपि सिद्धं, तस्य सिद्धं गतं स्वार्थिनि न विध्यम् ।  
तस्मात् लृकारोपदेशः कियते

For the sake of प्लुत्यादि. What are प्लुत्यादि ? प्लुतिः, त्रिवचनम्  
and स्वार्थिः i. e. कष्टम्, अकष्टम्, कष्टम्, प्रकष्टम्. In the operations  
प्लुति of the लृत्क as a l and hence the vowel (as l) will  
not operate. Hence the लृत्क should be read in the sūtra.

नैवानि सन्ति प्रयोजनानि

These are not the benefits.

न्याय्यभाषात्कल्पनं मंज्रादिषु

In the case of *śāstra* etc. mention of *kalpana* is

न्याय्यस्य कृतकशब्दस्य भाषातः कल्पनं मंज्रादिषु मा ३ मन्थ<sup>१</sup>, कृतक पदार्थं न कृतक इति, अपरं जा<sup>२</sup> न्याय्य कृतकशब्दं सामान्यविनोदोक्तिं स कल्पयितव्यः साधु मंज्रादिषु, कृतक पदार्थं न कृतक

As a rule in the *śāstra* the word कृतक, it is considered that on the other side there should be *śāstra* this means कृतक and not लृतक. Another thing is that, being the word लृतक, the *śāstra* should consider that it is the correct form of the genuine already correct word कृतक \*

अयं तर्हं यदृच्छाशब्दोऽस्तिहाय कृफिडः, लृफिडुश्चेति,

This यदृच्छाशब्द कृफिडः or लृफिडुः cannot be ascertained.

एषोऽपि कृफिडः कृफिडुश्च ।

This too is कृफिड or कृफिडु

कथम् ? How ?

भानुप्रवृत्तिश्चैव हि लोके कथ्यते स्तिवृत्तिद्वारिगादिका प्रत्ययो त्रयी शब्दानां प्रवृत्तिः जानिश्चब्दा गुणशब्दा क्रियाशब्दा इति । न र्मानि यदृच्छाशब्दाः

In the word the root कृत् is used. फिड and फिडु are formatives that come under the *prati*. The flow of words is only

\* The word कृतक is derived from the root कृत्

threefold of जगतिशब्दाः, गुणशब्दाः and क्रियाशब्दाः. There are no *yadrechāśabdas*.

अन्यथा कृत्वा प्रयोजनमुक्तम् अन्यथा कृत्वा परिहारः, सन्ति यदृच्छशब्दा इति कृत्वा प्रयोजनमुक्तं न मन्तानि परिहारः । समाने चार्थे शास्त्रान्वितोऽशास्त्रान्वितस्य निर्वर्तको भवति, तद्यथा देवदत्तशब्दो देवदिष्णशब्दो निर्वर्तयति न गान्धादीन्

The points were enumerated on the basis of one view and refutation is made on the basis of another view (i.e.) the points were enumerated on the strength of the view that there are *yadrechāśabdas* and the refutation is on the strength of the view that there are no *yadrechāśabdas*. A grammatically correct word can make one avoid another considered to be incorrect only if both have the same प्रवृत्तिनिमित्त\* (for instance, the word *Dandūtā* can be the correct form of *Dandurā* and not *gāyādi*).

नैव दोषः, पक्षान्तरैरपि परिहारा भवन्ति

This is no harm, for refutations are made even on the basis of different views.

Having related the first point that the mention of लृ is for the sake of *yadrechāśabdas* he takes the second point for review.

अनुकरणं शिष्टाशिष्टाप्रतिषिद्धेषु यथा लौकिक्यदिकेषु

Imitation, in the case of those that are enjoined or in the case of those neither enjoined nor prohibited (as in instances found in the world and the Vēdas).

\* I. The previous statement लृलक, लृदिष्ट etc. were considered to be *yadrechāśabdas* and the previous one to be गुणशब्दाः, क्रियाशब्दाः in the सिद्धान्त

अनुकरणं हि शिष्टन्य वा तन्मासु भवति, आशिष्टानिषिद्धस्य वा, नैव  
तद्गोपाय भवति नाभ्युदयाय, यथा लौकिकैर्वैदिकेषु—यथा लौकिकेषु वैदिकेषु च  
कृतान्तेषु लोके नावत य एवमसौ वदति य एवमसौ यजते य एवमसावधीत इति  
तस्यानुकृतिं दद्यात् यजेत चार्धायीत च सोऽप्यभ्युदयेन युज्येत, चेदेऽपि य एवं विश्व  
भूत, मन्त्राण्यभ्यासत इति तेषामनुकृतिं तद्धत्मन्मन्त्राण्यभ्यासीत सोऽप्यभ्युदयेन युज्येत ।  
अशिष्टानिषिद्धं यथा—य एवमसौ द्विकान्तं य एवमसौ त्र्यसि य एवमसौ कण्डूयति  
इति तस्यानुकृतिं द्विकं च द्विकं कण्डूयेत, नैव तद्गोपाय नाभ्युदयाय । यन्तु  
भन्तु एवमसौ ब्राह्मण इति एवमसौ गुरुं विवर्ति इति तस्यानुकृतिं ब्राह्मणं वा  
गुरुं वा विवर्त, सोऽपि नये पतितं भ्यात्

Imitation is either of the enjoined or of what is good, or of  
that which is neither enjoined nor prohibited, which brings in  
neither demerit nor merit. As is found in those of the world  
and the Vedas, as is found in the elements of the world and the  
Vedas. First in the world, he too who, seeing that another  
gives away in charity, performs sacrifices and studies the Vedas,  
imitates him and gives away in charity, performs sacrifices and  
studies the Vedas gets merit. In the Vedas also he who seeing  
others as performing *sattva* imitates them and performs *sattva*,  
he too gets merit. That which is neither enjoined nor prohib-  
ited is illustrated thus: he who seeing another hiccoughing,  
laughing or scratching in a peculiar fashion imitates him. If  
he coughs, laughs or scratches in the same way gets neither  
merit nor demerit. Similarly he who seeing another killing a  
brahmin in a particular way and drinking wine in a peculiar  
fashion imitates him, kills a brahmin and drinks wine as, in my  
opinion, an apostate.

विषम उपन्यासः । यश्चैव हन्ति यश्चानुवृत्तिं उभौ तौ हतः, यश्चापि विवर्ति  
यश्चानुवृत्तिं उभौ तौ विवर्तः । यन्तु भन्तु एवमसौ ब्राह्मण इति एवमसौ गुरुं वा

विचरन्ति तस्यानुकुर्यन् कानानुक्तिम् नाहयन्, इत्येव कर्तव्यम् इति स्थाने\* पक्षो वा  
पिबेत् न स मन्ये पतितः स्यात् ।

The argument is not sound. He who kills thus and he who kills  
thus, both kill, he who drinks wine and he who drinks  
thus, both drink, etc. But, on the other hand,  
as we see a father killing a child, cuts up a tree  
and so on, after taking a bath, he may be cut with  
a sword, and we may be cut with a sword, or he who is cutting  
another drinking wine, etc. In the same way is not,  
in my opinion, an apostate.

एवमिदानीं यः पश्यति अपशब्दं प्रयुज्यते इति तस्य नुकुर्यन्पराशब्दे प्रयुज्यते  
नेऽप्यपशब्दो भवति । अथ तु तयोऽपशब्दपदार्थकं शब्दो यदर्थ उपदेश  
कुर्येत् । न चापशब्दपदार्थकं शब्दोऽपशब्दो भवति । अवश्यं चैवमेव विज्ञेयम्,  
यो हि मन्यते अपशब्दपदार्थकं शब्दोऽपशब्दो भवतीति, अपशब्द इत्येव तस्यापशब्द  
स्यात्, न चैवोऽपशब्दः

So, then, if one who is using another using in grammatical words  
uses the same gets demerit. This word is another which con-  
notes the grammatical word, for which, *apad sa* is necessary.

\* This refers to *kadali-vivṛka*. Cf.

अर्कोद्ग्राहो अथादीनामुच्यते तु यदीदृशः ।

तत्रापि नु न पश्यन्तमप्यथ दृष्ट्वादा ।

एवाहतीमिन्मया दृष्ट्वा यथावापि हिम्यकम् ।

मात्वा मयिदृशं च भूयादुद्ग्राहे च कृतीयके ॥

कृतीया कीं प्रियेच्छीष्टं तन्मादेवं चरेत् शुभः ।

रम्भोद्ग्राहं तथा कुर्याच्छिवा तत्रैव मानवः ॥

त्रिग्राहं कृतकं भूयादिति बोधायनोऽब्रवीत् ॥

(*Bṛahmaṇya* = *Gṛhyasūtra* 5th *prāśna*—5th Chapter)

and

*Sāmaveda Gṛhya-pariśista prapathaka* 1—24

The word which connotes an incorrect word is not incorrect. This should be clearly understood that he who thinks that the word which connotes an incorrect word is incorrect should have to say that the word अग्रहण is ungrammatical, which is not the case.

Mihāphī vakarī, taking no notice to the *nyāya* न्यायसु दुर्जनः proceeds thus:—\*

अथ स्वर्णानि सूर्योत्प्लुङ्गमादात्तेऽतिगर्भे यदप्युपदेश कर्तव्यः नात्त-  
कामर्षाणि मन्वत्कामर्षाणि ह्यति

अनुकृष्टाशब्दः ।। नमो भगवते वासुदेवाय ।।  
॥ १ ॥ श्री गणेशाय नमः ।। साष्टाङ्गप्रणामार्थे ।। महाकाव्यम् ।।

कम्यस्य पुनरेत्यनुकरणम् :

What is this  $\overline{\sigma}_2$  which is not the identity?

कल्पपि न्यन्य

In the word कल्प .

यदि कर्तृविध्यस्य, कर्तृपथ्यं च नान्यद्विद्वम, तस्य विद्वत्त्वात् कर्तृकार एवाका-  
र्याणि भविष्यन्ति

If it is of कृत्, the *i* of कृद् is as *hi* and none of the vowel-laws operate to it.

[illegible]



मवेत्तदर्थेन नार्थं स्यात् अयं चान्यः कलुषिम्यपदार्थकः शब्दः यदर्थं इदं  
कर्तव्यः

It may be that it may not be useful on that behalf, but this word is one which completes the letter in the word कलुष, to which there is need for the *upadeśa*.

न कर्तव्य इदमवश्यं कर्तव्यम्\* अकृतिवदनुकरणम् भवति† इति

It need not be done. This should be accepted that the imitator is like the imitated.

किं प्रयोजनम्? Why?

हि पचन्तिइत्याह. निरुद्धतिङ् इति निधानं यथा स्यात्. अग्नी इत्याह ईदृदे  
द्विवचनं प्रगृह्यम्† इति प्रगृह्यत्वज्ञा यथा स्यात्

In the expression हि पचन्तु इत्याह the verb पचन्तु should have two syllables marked by the operation of the rule निरुद्धतिङ्. In the expression अग्नी इत्याह, अग्नी should get the प्रगृह्यत्वज्ञा by the operation of the rule ईदृदेद्विवचनं प्रगृह्यम्.

यदि प्रकृतिवदनुकरणं भवतीत्युच्यते अपशब्द एवामो भवति कुमार्यलृतक  
इत्याह ब्राह्मण्यलृतक इत्याह, अपशब्दो ह्यस्य प्रकृतिः न चापशब्दः प्रकृतिः, न  
हापशब्दोऽपदिश्यन्ते, न चानुपविष्टा प्रकृतिरिति ।

If the principle प्रकृतिवदनुकरणम् is conceded, the word लृतक in the expression कुमार्यलृतक इत्याह, ब्राह्मण्यलृतक इत्याह will become an *apashabda*, and its प्रकृति is *apashabda*. *Apashabda* cannot be taken as *prakṛti*; for *apashabda* is not read, and that which is not read is not *prakṛti*.

\* कलुषम् is another reading.

† ईदृदेद्विवचनं प्रगृह्यम् भवति is another reading.



यदि षष्ठीनिर्दिष्टम्येभ्युच्यते कल् ३ भक्षिष्व इति प्लुतो न प्राप्नोति, न ह्यत्र ऋकारः  
षष्ठीनिर्दिष्टः

If it is said that it holds good only to that which is indicated by the genitive case, *puṣṭi* of *l* in कल् ३ भक्षिष्व it will not be got, since here (in the *sūtra* कृपो रो लः) *r* is not indicated by the genitive case.

कस्तर्हि ! What then ?

रेफः १.

ऋकारोऽप्यत्र षष्ठीनिर्दिष्टः ।

R also is here indicated by the genitive case.

कथम् ! How ?

अविभक्तिको निर्देशः, कृपो उ र लः कृपो रो लः इति ।

Mention of the stem with the *visarga* (the *visarga* under *ro* in कृपो रो लः) is split thus— कृप, उ, र, लः \*

अथवा पुनरमु अविशेषेण

Or let the *rule* for एकदेशविहितमनन्तरं भवति apply without any reservation.

ननु चोक्तं राज्ञः क च राजकीयम्, अल्लोपोऽनः इति लोपः प्राप्नोति इति

Has it not been said that the *sūtra* अल्लोपोऽनः will operate in the word राजकीयम् which is got by the operation of the *sūtra* राज्ञः क च ?

\* The word कृपो is split as कृप उ र लः where कृप is the stem with out the genitive case-suffix and उ is the genitive case of र.



This लृकारेणदेश which is for the sake of *pothi* is rejected by taking recourse to the remodelling of the *śāstra* गुरोस्वतः...; this is like taking hold of a small basket called लदवा from bamboo-bush.

From the last sentence it is clear that the *Mahābhāṣya* *pothi* favours the view that the *apadesa* of लृकार is necessary and that the flow of words is faultless. Some think that this is a sort of satirical utterance of *Mahābhāṣya* against *Vartakakāra*. From the preface it may be seen that it is not so, for it is only a fact stated in a dignified fashion.

### एओह, ऐऔच.

There are only three topics that are dealt with here—1) whether the purpose is served by reading the *śāstra* as एओह, and ऐऔच or whether they have to be read as एन् ओन् ह and ऐन् औन् च, 2) whether the word शीघ्रे सौ चोदते लघुत्वस्य चोदते एन् ओन् ह and 3) whether *ś* like *h* and *ch* are part of diphthongs, long vowels, *ṛ* and *ṝ*, and *ā* are similar to others are to be taken as their likeness or not.

1

इदं विचार्यते इमानि मन्थद्वाराणि तपराणि वा उपदिश्येन् एन् ओन् ह,  
ऐन् औन् च इति, अतपराणि वा यथान्यासम इति

This is discussed whether these diphthongs have to be read with *n* following each as एन् ओन् ह, ऐन् औन् च or without *n* as they are now.

कश्चात्र विशेषः ?

What is here the difference ?

मन्व्यक्षरेषु तपरोपदेशश्चेत् तपरोच्चारणम्

Need for reciting त् at the end of the word which has to be followed by त्.

मन्व्यक्षरेषु तपरोपदेशश्चेत् तपरोच्चारणं कर्तव्यम्

If the word has to be followed by त्, त् is to be read at the end.

**प्लुत्यादिष्विविधिः**

rules relating to अच् will now apply to प्लुत-words also

प्लुत्याऽप्यु अत्राश्रयो विधिरिति मियायं, गोत्रवान् नादेशत्वं इत्यत्र अनन्ति च इति अच् इत्यस्य यो द्वे भवत इति द्विवचनं न प्राप्नोति, उह च अन्यद्, ऐतिहायन उहइउपगव इति अचि इति कटुदासो न प्राप्नोति

In the case of प्लुत and other the rules relating to अच् will not operate. For instance, गोत्रवान् and नादेशत्वं by the application of the rule अनन्ति च, and उह च अन्यद्, and ऐतिहायन उहइउपगव cannot take place since उह should be followed by अच् अच्.

**प्लुतमंज्ञा च**

Even the symbol प्लुत.

प्लुतमंज्ञा न न मियायति, ऐतिहायन, औपगव, उक्तालोपमस्यवर्द्धाप्लुत इति प्लुतमंज्ञा न प्राप्नोति

Even the symbol प्लुत cannot operate. For instance, ऐतिहायन and औपगव, औः and औः cannot get the designation

\* The reason is that अ- and औ- are not covered by the *pratyahara* अच्.

प्रत्ययान्तस्य *any a* is enjoined only to be used in the situation  
ऊकारोऽज्झस्यदीर्घेऽनुतः

सन्तु तर्हि अतपराधि

It is clear that *a* can be followed only by *n*.

अतएव एष इग्रस्वादेशे

In the situation followed by *n*, there is the need for the  
एच इग्रस्वादेशे.

अपराधार्थं एच इग्रस्वादेशे इति वक्तव्यम्

It is clear that *अतएव*, the *अ* of एच इग्रस्वादेशे has to be read

किं प्रयोजनम्? Why?

यतोऽस्मादज्झामेतेषां ऊकारोऽर्थे ओकारो वा मा भूत इति

So that *a* may not be used when the rules relating to the shortening of long vowels operate.

ननु न यस्याः तपराधः तेषां येन द्वक्तव्यम् इमादिवौ समाहारवर्णौ मात्रा  
वर्णस्य मातेर्गोप्यो तयोर्द्वस्वादेशासनं कदाचिद्वर्णं न्यातुं कदाचिद्वर्णोवर्णो,  
मा कदाचित् अवर्णो भूत इति

(1) It has to be read even when one reads the diphthongs  
*wo* & *at* etc. Hence the letters which come under the  
*प* are the diphthongs having one *u* for *a* and  
another for *o* or *u*. Hence when rules relating to  
the shortening operate, sometimes *a* may be substituted and  
sometimes *u*. They have to avoid the substitution of *u*.





यस्य कृतिं पा तत्रभवताम् । नैव हि लोके नाभ्यस्मिन् वेदैर्धृष्टागोर्धृष्टागो  
भोक्तारो भवि

It was the work of a class of revered people. Neither ordinary  
teaching nor any other vehicle we had, half or half of.

From this it is evident that there are three defects if the  
 ॐ एग्रोइ, ॐ ऐग्रोइ are read with न at the end and  
 that is to detect if they are read as एग्रोइ and ऐग्रोइ in  
 the cases where the ॐ एग्रोइ and ऐग्रोइ are  
 or not.\*

$\alpha \in \mathbb{R}$ ,  $\beta \in \mathbb{R}$ ,  $\gamma \in \mathbb{R}$ ,  $\delta \in \mathbb{R}$ ,  $\epsilon \in \mathbb{R}$ ,  $\zeta \in \mathbb{R}$ ,  $\eta \in \mathbb{R}$ ,  $\theta \in \mathbb{R}$ ,  $\iota \in \mathbb{R}$ ,  $\kappa \in \mathbb{R}$ ,  $\lambda \in \mathbb{R}$ ,  $\mu \in \mathbb{R}$ ,  $\nu \in \mathbb{R}$ ,  $\xi \in \mathbb{R}$ ,  $\omicron \in \mathbb{R}$ ,  $\pi \in \mathbb{R}$ ,  $\rho \in \mathbb{R}$ ,  $\sigma \in \mathbb{R}$ ,  $\tau \in \mathbb{R}$ ,  $\upsilon \in \mathbb{R}$ ,  $\phi \in \mathbb{R}$ ,  $\chi \in \mathbb{R}$ ,  $\psi \in \mathbb{R}$ ,  $\omega \in \mathbb{R}$ ,  $\varphi \in \mathbb{R}$ ,  $\eta \in \mathbb{R}$ ,  $\theta \in \mathbb{R}$ ,  $\iota \in \mathbb{R}$ ,  $\kappa \in \mathbb{R}$ ,  $\lambda \in \mathbb{R}$ ,  $\mu \in \mathbb{R}$ ,  $\nu \in \mathbb{R}$ ,  $\xi \in \mathbb{R}$ ,  $\omicron \in \mathbb{R}$ ,  $\pi \in \mathbb{R}$ ,  $\rho \in \mathbb{R}$ ,  $\sigma \in \mathbb{R}$ ,  $\tau \in \mathbb{R}$ ,  $\upsilon \in \mathbb{R}$ ,  $\phi \in \mathbb{R}$ ,  $\chi \in \mathbb{R}$ ,  $\psi \in \mathbb{R}$ ,  $\omega \in \mathbb{R}$ ,  $\varphi \in \mathbb{R}$ .

$$m \frac{d^2 x}{dt^2} = - \frac{G M m}{r^2} \quad \text{for } r \gg R$$

११. चला स जा धा । ॥ द्वोपपन्ना अण्डे (१६ d 1 , १)

मार्गो विद्वानप्यभिवर्णे, तै मा II २२):

[illegible]

अ. १३ व. ३ श्री नारायण गुरुजी १, १३ N ५४१

*A. āpānānta* seems to favour this view.

ॐ धर्मो रक्षति रक्षितः । एड.सम्मानत्वान्.

palato-labial vowel respectively

१. १ ग गे = कण्ठस्थ - व्या भा ओं कण्ठाग्रस्थौ मन्त्रे

$\frac{1}{x} = x^{-1}$

and  $\epsilon$  or  $\eta$  element is also one *mātrā*

१. नमो भगवते वासुदेवाय । २. श्रीकृष्णाय नमः । ३. श्रीगुरुभ्यो नमः । ४. श्रीगुरुभ्यो नमः । ५. श्रीगुरुभ्यो नमः ।

A r. लुल्लसिन्धु इत्यर्थे (VIII-2-10) अत्र चोक्तं ।

with *shūwa*, and *Kōkyōgung* favour this view.

॥ अन्तर्यामिन् तस्यै नमः ॥ (ले. प्रा. ॥ ३॥

इकारोऽध्यक्षः पूर्वस्य क्षमः (ibid II, 28),

उक्तमस्तु नमस्य (ibid II, 29)

[illegible]

## II

### एकादेशे दीर्घग्रहणम्

Mention of the word दीर्घ in एकादेशे

एकादेशे दीर्घग्रहणं कर्तव्यम् . आद्गुणो दीर्घः, वृद्धिरेचि दीर्घ इति

In the *sūtras* enjoining the substitution of one letter for two, the word दीर्घ should be mentioned as आद्गुणो दीर्घ, वृद्धिरेचि दीर्घ

किं प्रयोजनम्? Why?

आन्तर्यन्त्रिमात्रचतुर्मात्राणां म्यानिना त्रिमात्रचतुर्मात्रा आदेशा मा भवन्ति, खट्वा+इन्द्र=खट्वेन्द्रः, खट्वा+उदकम्=खट्वोदकम्, खट्वा+ईषा=खट्वेषा, खट्वा+उद्वा=खट्वोद्वा, खट्वा+एलका=खट्वेलका, खट्वा+ओदन=खट्वौदनः, खट्वा+ऐतिकायन=खट्वैतिकायनः, खट्वा+औषगवः=खट्वौषगवः इति

The *sūtra* एकरीकृतयोः कण्ठा पूर्वा मात्रा तान्त्रायोरुपरि को प्रो 1, 73) seems to mean that अ in ऐ and औ same manner and इ or उ as in ए or ओ. But the commentator has commented upon it in different ways. Some consider that the accentment is 1½ metres and 1 or a cleme is half a metre.

(f) अथ्येसात्रा अवणम्य अथ्यसात्रा इवणोवणयोः [M. B. under प्लुतार्थेच उच्यते (VIII, 2—100.)]

Philologists favour this view since ऐ and औ are represented by the symbols *am* and *au*. That this should have been the original pronunciation is seen by the fact that they change to *ig* and *ie* in *sandhi*. For modern pronunciation with a long *me* and *ma* and *ai* or *au* also having one *matrā* may have been due to the influence of Dravidian Languages.

*Of akara ukara m-akara m-akam* (T. Al. 1 pp. 104)

*Akara ukara m-ankāra m-akam* (ibid. I. 55.)

Dr. A. A. Macdonell says that ऐ and औ were pronounced as *ae* and *au* even at the time of Ptolemy (A. A. 154). But the *Pratishākhya* which has been preserved as it is does not seem to express this definitely.

According to the second view favoured by *Kanagyana* the *sūtra* एच इग्रस्वादेशे is unnecessary

*Idéas* of three and four *matras* may not, by the principle of similarity, replace *akṣaram* with three or four *mātrās* in the following - खदवा+इन्द्र . . खदवौपगव

तत्तर्हि दीर्घग्रहणं कर्तव्यम्

Then the word दीर्घ should be read,

न कर्तव्यम् , उपगिष्टाद योगिसिद्धाय कश्चिद्यते अक्षः सवर्णो, एको भवति, ततो दीर्घः, दीर्घश्च न भवति यः स एकः पूर्वपरयोर्मध्ये निर्दिष्ट इति

It need not be read: for the *sūtra* अक्ष सवर्णो दीर्घ which comes later on is split into two *sūtras* अक्ष सवर्णो and दीर्घ . The former means that when *ak* is followed by a *like* letter, it is replaced by one letter, and the latter means that the letter which has replaced two letters is the *longer* letter.

उहापि तर्हि प्राप्नोति, पशुम् विद्वम् पचन्ति इति

If so, the same will happen in the words पशुम्, विद्वम् and पचन्ति

तेषु दोषः ; उह नावस्यशुभेति अर्धवक्षः इत्येवमिदम्, सोऽयमेव सिद्धे सति यदुपग्रहणं करोति तस्यैतदयोजनं यथाज्ञातीयकः पूर्वस्वाज्ञातीयकः उभयो-  
र्यथा स्यात् इति ; विद्वमिति पूर्व इत्येवानुक्तिः ; अथवा आचार्यब्रह्मचरिण्यनि-  
शानेन सप्रमाणस्य दीर्घो भवतीति, यदयं ह्यत्र उत्तरस्य सप्रमाणस्य दीर्घत्वं शास्ति,  
पचन्ति इति अनो गुणे एव इत्यादिना मिदम्, सोऽयमेव सिद्धे सति यदुपग्रहणं  
करोति तस्यैतदयोजनं यथाज्ञातीयकः तस्य ह्युत्तराज्ञातीयकनुभयोर्वथा स्यात् इति

No, here is no harm. First we shall take पशुम् the result will be achieved by reading the *sūtra* अक्षि पूर्व (6-1—107) as अक्षि एकः. That being so, the *Sūtra* later has read the word पूर्व, which suggests that the *akṣ* of both the letters will be of the same type as the former of the two. We shall then take विद्वम्. The word पूर्व is taken here in the *sūtra* संप्रसारणाच्च

(6-1-108). Or the mention of the *sūtra* हल् (6-4-2) by the *Sūtrakṛānta* concerning the lengthening of the *saṃprasāraṇa* after a consonant suggests that the lengthening does not operate upon the *saṃprasāraṇa* resulting from this *sūtra*. Then shall we take एचन्ति. The object is conveyed by taking in the *sūtra* अतो गुणे (6-1-97) the word एच alone. When such is the case, the word एचरूपम् is taken here [from the *sūtra* एङि एचरूपम् (6-1-94)] which suggests that the *ād* of both the letters will be of the same type as the letter of the two.

इह तर्हि खद्वश्यो माच्छय इति दीर्घवचनादकारो न, अनान्तर्यादेकारो कारो न

Here then in खद्वश्य (खद्व+कश्य), माच्छय (माच्छ+कश्य), it cannot be the *Heav* since it has been said that a long letter should come there and *e* and *ō* cannot be the *ād* since they are not similar.

तत्र को दोषः ?

What will be the harm there ?

विगृहीतस्य अवनं प्रसज्येत

There will be the possibility for the absence of *sandhi*.

न वृमो वय यत्र क्रियमाणे दोषः तत्र कर्तव्यम् इति

We do not say that we shall take recourse to it where we meet with difficulty.

किं तर्हि ? What then ?

यत्र क्रियमाणे न दोषः तत्र कर्तव्यम् इति

We should take recourse to it where we meet with no difficulty by it.

क च क्रियमाणे न दोषः ?

Where do we not meet with difficulty by taking recourse to it ?

मंत्राविधौ, वृद्धिगदैच् दीर्घ, अदेह गुणो दीर्घ, इति

In *saṃgī arddha* like वृद्धिगदैच् दीर्घ, अदेह गुणो दीर्घ

तर्हि दीर्घग्रहणं कर्तव्यम्

Then the word दीर्घ should be read,

न कर्तव्यम्

No, it need not.

कस्मादेव आन्तर्येन त्रिमात्रचतुर्मात्राणां भ्यानितां त्रिमात्रचतुर्मात्रा आदेशा न भवन्ति ?

How will not the *ādesas* of three or four *matras* replace the *sthānini* with three or four *mātrīs* by adopting the principle of similarity ?

तपरे गुणवृद्धौ

The *guṇa* and *arddha* letters are associated with न

ननु च तः परः यस्मात्सोऽयं तपरः ?

Is not तपर a *bahuvrīhi* compound ?

नेत्याह, तादपि पश्चत्पर इति

No, says he. It is also a *tatpuruṣa* compound.

यदि तादपि पश्चत्पर, ऋदागप् इतीहैव स्यात् यवः, स्तवः ; लवः, पवः इत्यत्र न स्यात्

If it is taken as a *tatpuruṣa* compound, the *siṭa* ऋदेत्य will operate only with respect to यवः and स्तवः and not with respect to लवः and पवः

नैष तकारः

This is not *takāra*.

कस्तर्हि !

What then ?

दकारः *Dakara*.

किं दकारे प्रयोजनम् ?

What is the use of reading दकार ?

अथ किं नकारे ? यद्यसन्देहार्थस्तकार दकारोऽपि, अथ मुञ्चमुञ्चार्थस्तकार दकारोऽपि इति

What is the use of reading *takāra* ? If it is to avoid *lonhe dakara* also serves the same purpose ; if it is for euphony, *dakāra* also is for the same.

### III

इदं विचार्यते - य एतेषु वर्णेषु वर्णकत्रेशा वर्णान्तरसमानाकृतय एतेषामवयव ग्रहणेन ग्रहणं न्यादा न वा—इति

This is discussed whether in these letters (आ, ई, ऊ, ऋ, लृ, ए, ऐ, ओ and औ) their parts which resemble other letters operate like the latter (in *sandhi* etc.) or not.

कुतः पुनरियं विचारणा ?

Wherefrom does this discussion arise ?

इह हि समुदाया भक्ष्युपनिर्गमने अवयवा अपि अस्यन्तरश्च समुदायेऽवयवः  
तद्यथा—वृक्षः प्रचलन् महावयवे प्रचलति; तत्र समुदायस्थावयवस्य अवयवग्रहणेन  
ग्रहणं स्याद्वा न येति जायते विचारणा

Here (in the *Maṇḍasūtras*) are read both wholes (like वे, औ, क्क, etc.) and parts (like व, इ, इ, etc.). Part is evidently without the whole. A tree, when it moves, moves with its parts. Now the need for the discussion whether the parts of the whole operate or not like those which they resemble, arises.

कश्चात्र विशेषः ?

What is the difference here ?

गौक्षदेशा वर्णग्रहणेन चेत् सन् यदग्रे समानाभराश्रयो विधिः प्राप्नोति, स प्रति-  
षेध्य भोगे+इन्द्र, वायो+उदकम् अकः सवर्णे दीर्घे इति दीर्घत्वं प्राप्नोति

If the parts of letters operate like those which they resemble, the rules relating to *au, ā, ī, u, ō*, will operate with diphthongs. For example in the *sūtra* of भोगे+इन्द्र and वायो+उदकम्, the *ak* चक सवर्णे दीर्घे, will operate.

दीर्घे ह्रस्वविधिप्रतिषेधः

Prohibition of rules relating to short letters with long ones.

दीर्घे ह्रस्वश्रयो विधिः प्राप्नोति, स प्रतिषेध्य आलृय, प्रलृय, ह्रस्वस्य पिति  
कृति तुक् भवतामि तुक् प्राप्नोति

Rules relating to short letters will have chance to operate with reference to the corresponding long ones and it is to be prohibited. For example in the words आलृय and प्रलृय the *sūtra* ह्रस्वस्य पिति कृति तुक् will chance to operate and तुक् will appear there.

नैष दोषः, आचार्यप्रवृत्तिर्ज्ञापयति न दीर्घे ह्रस्वाश्रयो विधिवन्वर्तते, यदय दीर्घा  
च्छे तुर्कं शास्ति

It is no harm, for the *ācārya's* procedure suggests that the long letters are not to be affected by the rules relating to short ones since he reads the *sūtra* दीर्घान् which enjoins तुर्क after a long letter.

नैतदस्मि ज्ञापकम्, अस्मि ह्यन्यदेतस्य वचने प्रयोजनम्

This is not a *gnāpaka*, for there is another use of this *sūtra*.

किम्? What?

पदान्ताद्वा इति विभाषा वक्ष्यामि इति

To introduce the reader to his *sūtra* पदान्ताद्वा where he enjoins the optional use of तुर्क.

यत्तर्हि योगविभाषा करोति, इतश्चा हि दीर्घात्पदान्ताद्वा इत्येव श्रुत्वा

Since he has read them as two *sūtras*, (we have to take the former to be a *gnāpaka*), for, otherwise he would have read दीर्घात्पदान्ताद्वा as one *sūtra*.

इह तर्हि खदवाभिः, मालाभिः, अतो भिय ऐस् इत्यन्मन्त्र प्राप्नोति

If so, in the words खदवाभिः, and मालाभिः, the use of ऐस् will come on the operation of the *sūtra* अतो भिय ऐस्.

तपरकणसामर्थ्यान्न भविष्यति

It does not come on account of तपरकरण.

नहि याता वाता, अतो लोप आर्धधातुके इत्यकारलोपः प्राप्नोति

If so, in the words याता and वाता, the elision of अकार will take place on the operation of the *sūtra* अतो लोप आर्धधातुके.



ननु चात्रापि तपरक्षणसामर्थ्यादेव न भविष्यति

Q. 1. ever here it does not come on account of तपरक्षण itself.

अस्मिन् ह्यन्यत्तपरक्षणे प्रयोजनम्

No, for there is another benefit accruing from तपरक्षण

किम्? What?

सर्वस्य लोपो मा भूदिति

so that the elision of the whole may not take place

अथ क्रियमानोऽपि तपरं परस्य लोपे कृते पूर्वस्य कस्माल भवति

Ex. if there is तपरक्षण, why is not the preceding letter dropped after the elision of the succeeding letter?

परलोपस्य स्थानिवद्भावादभिदत्त्वाच्च

Or account of the स्थानिवद्भाव of the elision of the succeeding element and its being अभिदत्त

एव तर्हि आचार्यैरवृत्तिर्जापयति न आकारम्वस्थाकारस्य लोपो भवतीति, यद् यम आतोऽनुपमर्गे कः इति पकारमनुबन्ध करोति

It is *not* the procedure suggests that *a* in *ā* is not elided since he *is* the *anubandha* कः in the *sūtra* आतोऽनुपमर्गे कः

कथं कृत्वा जापकम्?

In what manner should it be understood so that it may be taken as a *prajñapti*?

किङ्करणे पतन्मयोजनम् किनीत्याकारलोपो यथा स्मात् इति । यद्याकारम्वस्था-  
कारस्य लोपः स्यात् किङ्करणमनर्थकं स्यात्—परस्य अकारस्य लोपे कृते द्वयोरकारयोः  
परस्मिन् दि मिद्ध रूप स्याद् गोदः कम्बलद इति । पश्यति त्वाचार्यो नाकारम्वस्था-  
कारस्य लोपः स्यादिति ; अतः ककारमनुबन्ध करोति

This is the benefit of कित्करण that the elision of *a* may take place on account of the mention of किन्ति. If the *a* in *ī* can be elided, कित्करण will be of no use when the succeeding *a* is elided, and when there is परस्पर with respect to the two *a*'s the forms मोद्रः and कम्बन्द् are formed. The *acārya* sees that *a* in *ī* is not elided and hence uses the *anubandha* क्.

नैवदस्मि ज्ञापकम् उत्तरार्थमेतत् स्यात् तुन्द्रशोकयोः परिसृजापनुदोः इति

This is not a *phēpaka*. This is for the sake of the following *sūtra* तुन्द्रशोकयोः परिसृजापनुदोः

यत्तर्हि गापोष्टक् इत्यन्यार्थं ककारमनुबन्ध कर्तारि

If so, he reads the अकार with the *anubandha* क् in the *sūtra* गापोष्टक् which serves no other purpose.

एकवर्णवच्च

As one letter too.

एकवर्णवच्च दीर्घो भवतीति वक्तव्यम्

It should also be said that long letter is taken as one letter.

किं प्रयोजनम्? Why?

वाचा तरतीति द्यञ्क्षणाद्यन्मा भूदिति : इह च वाचो निमित्तं तस्य निमित्तं संयोगोत्पत्तौ इत्यनुवर्तमाने गो श्वचः . इति द्यञ्क्षणाद्यन्मा भूदिति

So that the suffix *thana* which takes place after a dissyllable by the *sūtra* नीद्वचम्वन may not appear in the word वाचिक which means वाचा तरति and so that यम् which comes after a dissyllable by the *sūtra* गो श्वचः . in the sense of निमित्त of संयोग or उत्पात which is taken there from the *sūtra* तस्य निमित्तं संयोगोत्पत्तौ may not come after the word वाच् when the meaning वाचो निमित्तम् has to be conveyed.

अत्रापि गौर्नौग्रहणं ज्ञापकं, दीर्घाद् द्व्यञ्जल्लक्षणो विधिर्न भवति इति

Even here the mention of the two words *गौ* and *नौ* suggests that the *sūtras* dealing with dissyllables do not operate in a long vowel.

अयं तु सर्वेषामेव परिहारः —

This will serve as an answer to meet all the points raised against.

नान्यपवृक्तम्यात्रयवस्य तद्विधिर्यथा द्रव्येषु

Their rules do not operate in the case of those which resemble them and form part of other letters but are not taken cognisance of as separate from the whole, as in *dravṇas*.

नान्यपवृक्तम्यात्रयवस्य अवयवश्रयो विधिर्भवति यथा द्रव्येषु तथा—द्रव्येषु समदश समिधेन्यो भवन्तीति न समदशपरिमाणं काष्ठममादभ्याधीयते

The rules of those letters do not operate in the case of those which resemble them and form part of other letters, but are not taken cognisance of as such, as in *dravṇas*. For instance, in the case of *dravṇas*, the purpose of the rule *समदश समिधेन्यो भवन्ति* is not satisfied when a wood seventeen cubits long is thrown on fire.

विषम उपन्यासः, प्रत्युच्चैश्च हि तन्कर्म चोद्यते, असम्भवश्चास्मै येषां च

The argument is not sound. The *lagna* is enjoined with reference to every *akṣa* and it is impossible either for the fire or for the altar to hold it.

यथा तर्हि समदश प्रादशमात्रीगन्धर्था समिधोऽभ्याधीयते इति न समदशप्रादेशं मात्रं काष्ठममावभ्याधीयते

If so, the purpose of the rule *समदश प्रादशमात्रीगन्धर्थाः समिधोऽभ्याधीयन्ते* is not satisfied when a wood seventeen spans long is thrown into the fire.

अत्रापि प्रतिपन्नं नैतत्कर्म बोधनं, तुल्यश्वासमवोऽप्यौ वेदा च

Even here the *karma* is enjoined with reference to the recital of *pranava* each time and it is impossible for the fire or the altar to hold it.

यथा तर्हि तैल न विक्रेतव्यं, मस न विक्रेतव्यम् इति व्यपवृत्तं च न विक्रीयते  
अव्यपवृत्तं गावः सर्पपाश्च विक्रीयन्ते, तथा लोमनख स्पृष्ट्वा शौचं कर्तव्यमिति  
व्यपवृत्तं स्पृष्ट्वा नियमितं कर्तव्यम्, अव्यपवृत्तं कामचारः

If so, as, when it is said that oil should not be sold and that meat should not be sold, they are not sold when they are separated from the whole, but the cows and mustard wherein they are not separated are sold, and as, when it is said that one should purify himself on touching hair and nail, it is *obligatory* to do it on touching them when they are separated from the body and it does not matter whether one touches them or not when they are not separated from the body, (so is here also).

अत्र तर्हि व्यपवर्गोऽस्ति ?

What will be the case when there is व्यपवर्गः ?

क च व्यपवर्गोऽस्ति ?

Where is व्यपवर्गः ?

मन्व्यक्षरेषु

In diphthongs.

मन्व्यक्षरेषु विवृतप्लान्

(Not in diphthongs, on account of openness.

यदत्र अवर्णं विवृततरं नदन्त्यस्मान् अवर्णान्, ये अपि द्ववर्णोवर्णं विवृततरे न  
अन्याभ्यामिवर्णोवर्णाभ्याम्

No, there is no व्यपवर्ग in diphthongs on account of विवृत्तन्व. The *a* here is more open than *a* elsewhere and the *i* and *u* here are more open than *i* and *u* elsewhere.

अथवा पुनर्न गृह्यन्ते

Or वर्णकदेशः are not considered to be those which they resemble.

अग्रहणं चेत् नुड्विधिलोदेशविनामेषु ऋकारग्रहणम्

If it is not taken so, the reading of the letter *r* after the *sūtras* enjoining नुद, लादेशः and णन्व.

अग्रहणं चेत् नुड्विधिलोदेशविनामेषु ऋकारस्य ग्रहणं कर्तव्यम् । तस्मान्नुड्विहलः ऋकारे चेति वक्तव्यम् । इहापि यथा म्यात् आनुधत् आनुधु इति यस्य पुनर्गृह्यन्ते द्विहल इत्येव तस्य सिद्धम्

If वर्णकदेशः are not considered to be those which they resemble, the letter *r* should be read after the *sūtras* enjoining नुद, लादेशः and णन्व. After the *sūtra* तस्मान्नुड्विहलः, ऋकारे च should be read, so that the forms आनुधत् and आनुधु may be got. By him who holds the वर्णकदेशाग्रहणपक्षः, it is achieved by the word द्विहलः itself.

यस्यापि न गृह्यन्ते, तस्याप्येव न दोषः । द्विहलग्रहणं न करिष्यते, तस्मान्नुड्विहलः भवतीत्येव

It is no harm even to him who holds the अग्रहणपक्षः. The word द्विहलः is not read and the *sūtra* becomes तस्मान्नुद.

यदि न क्रियते आटु आटु इत्यत्रापि प्राप्नोति

If it is not read, नुद will appear in आटु and आटुः

अश्रोत्रिग्रहणं नियमार्थं भविष्यति, अश्रोत्रेव अवर्णोपधस्य नान्यस्य अवर्णोपधस्येति

The mention of अश्नोति (in the *sūtra* अश्नोतिश्च 7-4-72) is to restrict its application that नुद occurs only to अश् which has अ as its penultimate and not to similar roots which have अ as their penultimate.

लादेशे च ककारग्रहणं कर्तव्यम् कृपो रो लः, ककारस्य च इति वक्तव्यम्  
इहापि यथा म्यान् कल्मः कल्मवान् इति । यस्य पुनर्गृह्यन्ते र इत्येव तस्य सिद्धम्

R should be read after *sūtras* dealing with लादेश thus—कृपो रो लः, ककारस्य च so that लादेश may take place here also in कल्मः and कल्मवान्. By him who holds the ग्रहणपक्ष, it is a moved by the word रः itself.

यस्यापि न गृह्यन्ते तस्याप्येष न दोषः । ककाराण्यत्र लादेश्यते

It is no harm even to him who holds अग्रहणपक्ष. The word ककार also is read here.

कथम्? How?

अविभक्तिको निर्देशः, कृप उ र लः कृपो रो ल इति

Mention without case suffix thus कृप उः रः लः

अथवा उभयतः स्फोटमात्रं निर्दिश्यते रश्चुतेर्लश्चुनिर्भवति इति

Or the genus is denoted in both—r becomes l \*

विनामे ककारग्रहणं कर्तव्यम् रषाभ्यां नो णः समानपदं ककाराच्च इति  
वक्तव्यम्—इहापि यथा म्यात् मातृणां पितृणाम् इति । यस्य पुनर्गृह्यन्ते रषाभ्याम् इत्येव  
तस्य सिद्धम्

\* र in कृप becomes ल found in लृ so that कृत्स्न is formed from कृप and र becomes रृ so that कल्पित is formed from कृप

कृ should be read after the *sūtra* dealing with णन्व thus—रपाभ्यां नो णः समानपदे, ककाराच्च so that णन्व may occur even here—in सान्त्वनाम्, पितृणाम्. To him who holds the ग्रहणपक्ष, the object is achieved by the word रपाभ्याम्.

न सिध्यति, यत्तदफान्तर भक्ते, तेन व्यवहितत्वात् प्राप्तोति

No, it is not achieved since न (in सान्त्वनां and पितृणाम्) is separated from र the former part of कृ by its latter part.

मा भूदेवम्, अद्वयवाय इत्येव मिद्धम्

Let it not be so; it is achieved by the *sūtra* अदकुप्वाइनुम् व्यववायेऽपि.

न सिध्यति No, it is not.

वर्णकदेशः के वर्णभ्रंशेण गृह्यते

Which वर्णकदेशः are taken like वर्णः

ये व्यपवृत्ता अपि वर्णा भवन्ति

Those which exist as वर्णः even outside them.

यच्चापि रेफान्तर भक्ते, न तत्कच्चिदपि व्यपवृत्तं दृश्यते

That element which is after र in कृ is not found anywhere as a separate letter.

एव तावत् योगविभागः कल्प्यते रपाभ्यां नो णः समानपदे नतो व्यववाये व्यववाये च रपाभ्यां नो णो भवतीति, नतः अदकुप्वाइनुम्भिः इति

If the *sūtra* is split thus—रपाभ्यां नो णः समानपदे and then व्यववाये (even when separated by others n becomes n after र and ण in a single word)—and then अदकुप्वाइनुम्भिः

इदमिदानीं किमर्थम् ?

What is this for now ?

नियमार्थम् , एतैरेवाश्रममाश्रायिकैर्लक्ष्याये नान्यरिति

For the sake of *nipama*, so that (it may take place) only when they are separated by only these letters of वर्णममाश्राय and not else.

यस्यापि न गृह्यन्ते तस्याप्येव न दोषः । आचार्यप्रवृत्तिर्ज्ञापयति भवति कदा राज्ञो णत्वामिति, यदयं शुभ्रादिषु नृनमनशब्दं पठति

It is no harm even to him who holds the *अग्रहणपक्षः* . The use of *icaryā* suggests that *n* becomes *a* after *क* since he reads the word नृनमन in शुभ्रादिराज.

नैतदर्शिनः त्रापकम् , वृद्धयर्थमेतत्स्यात् नार्तमिति —

No, this is not a *traipaka* . It is there for the sake of *a* *likha* in नार्तमिति :

यत्तर्हि नृमोतिशब्दं पठति

If so, he reads नृमोति \*.

यद्यपि नृनमनशब्दं पठति

Or as he reads नृनमन.

ननु चोक्तं वृद्धयर्थमेतत्स्यात् !

Has it not been said that it is for the sake of *a* *likha* ?

बहिर्गता वृद्धिः , अन्तरङ्ग णत्वम् , अमिद्ध बहिर्गता अन्तरङ्गे

\* नृमोति is found only in पठान्तर.



1 *śloka* is बहिरङ्ग and *natva* is अन्तरङ्ग and बहिरङ्ग is *asiddha* when अन्तरङ्गकार्य is to be done.

अथवा उपनिषाद्योगविभाग कर्मस्थे—कृतः—नो णो भवति, नत—छन्द  
म्यवग्रहात् कृत इत्येव

Or the *śloka* छन्दस्यवग्रहात् which comes later on is split into कृत and छन्दस्यवग्रहान्; the former is taken to mean, कृतो नो णो भवति and the word कृतः is taken to follow in the succeeding *śloka* also.

प्लुतावैच इदुतौ

The *śloka* प्लुतावैच इदुतौ (is necessary).

एतच्च वक्तव्यम् यस्य पुनर्गृह्यन्ते गुरोष्टेः इत्येव प्लुत्या तस्य सिद्धम्

The *śloka* प्लुतावैच इदुतौ has also to be read. For him who holds अग्रहणपक्ष, its purpose is served by गुरोष्टेः.

यस्यापि न गृह्यन्ते तस्याप्येष न दोषः, क्रियते न्यास एव \*

It is no harm even to him who holds अग्रहणपक्ष since the *śloka* itself is read (by the *Sātrākara*).

तुल्यरूपे मयोगे द्विव्यञ्जनविधिः

Rule relating to two consonants in the case of one consonant followed by the same.

तुल्यरूपे मयोगे द्विव्यञ्जनाश्रयो विधिर्न सिध्यति—कुक्कुटः, पिप्पली, पित्तम् इति, यस्य पुनर्गृह्यन्ते तस्य द्वौ ककारौ, द्वौ पकारौ, द्वौ तकारौ

Rules relating to two consonants in the case of one consonant followed by the same will not take place, as in कुक्कुटः.

\* क्रियते एतन्न्यास एव is another reading

पिण्णली and पिणम्. For him who holds the ग्रहणपत्र there are two ककारs, two एकारs and two लकारs.

यस्यापि न गृह्यते तस्यापि द्वौ ककारौ द्वौ एकारौ द्वौ लकारौ

Even for him who has no ग्रहणपत्र, there are two ककारs, two एकारs and two लकारs.

कथम्? How?

मात्राकालोऽत्र गम्यते, न च मात्रिक व्यञ्जनमस्ति । अनुपदिष्टं मत्कथं शक्यं विज्ञानुम्, असच्च कथं शक्यं प्रतिपत्तुम् ।

The time taken by *matra* is here taken into account. There is no consonant which has one *matra*. How is it possible for one to take cognisance of a thing which has not been read and to know a thing which does not exist ?

यद्यपि नावदत्रैनच्छक्यते वक्तुं यत्रैतन्नास्ति अण् सवर्णान् गृह्णाति इति, इह तु कथं सर्वयन्ता, सर्ववन्सरः, यद्वैलोकम्, तद्वैलोकम्, इति यत्रैतन् अम्यण् सवर्णान् गृह्णाति इति ?

Even though it is possible to say so where the principle अण् सवर्णान् गृह्णाति does not operate, how can it be here in सर्वयन्ता, सर्ववन्सरः, यद्वैलोकम्, तद्वैलोकम् where the same principle operates ?

अत्रापि मात्राकालो गृह्यते, न च मात्रिक व्यञ्जनमस्ति । अनुपदिष्टं मत्कथं शक्यं विज्ञानुम्, असच्च कथं शक्यं प्रतिपत्तुम् ।

Even here the time taken by *matra* is taken into account. There is no consonant which has one *matra*. How is it possible for one to take cognisance of a thing which has not been read and to know a thing which does not exist ?

## हयवरद्

Six topics are dealt with here. They are (1) the need for reading ह in two *sūtras* (2) which is better—हयवरद् or हरयवद् ? (3) since अयोगवाहs are not read in प्रत्याहारसूत्रs, where are they to be taken to have been read ? (4) do letters have meaning or not ? (5) why are not *anubandhas* in प्रत्याहार taken as अन्व ? and (6) why should semi-vowels be mentioned in the *sūtra* अणुदिन्सवर्णस्य चाप्रत्ययः.

### I

सर्वे वर्णा मकृदुपदिष्टाः, अयं हकारो द्विरुपदिश्यते पूर्वश्चैव परश्च । यदि पुनः पूर्व एवोपदिश्येत् पर एव वा, कश्चात्र विशेषः ?

All letters are read once; this हकार is read twice before \* and after. † If it is read either before or after, what would have been the difference ?

हकारस्य परोपदेशे अङ्ग्रहणेऽपि हग्रहणम्

*Hakara* being read after, mention of *hakara* in *sūtras* mentioning अद्.

हकारस्य परोपदेशे अङ्ग्रहणेऽपि हग्रहणं कर्तव्यम्, आनोऽटि नित्यम्, अन्छोऽटि दीर्घादटि समानपादे हकारे च इति वक्तव्यम्, इहापि यथा स्यात् सहाँ हि स

If *hakara* is read after, mention has to be made of *hakara* wherever the *pratyahāra* अद् is mentioned. For instance in the *sūtras* आनोऽटि नित्यम्, शद्व्योऽटि, दीर्घादटि समानपादे, हकारे च must be read so that the rule may operate here also—in सहाँ हि स

\* In the *sūtra* हयवरद्

† In the *sūtra* हल्

उत्वे च

Also in *sūtras* dealing with उत्त्व.

उत्वे च हकारग्रहणं कर्तव्यम्, अतो रोग्प्लुतादप्लुते, हशि च, हकारे च इति वक्तव्यम्, इहापि यथा म्यान् पुरुषो हसति, ब्राह्मणो हसति

*Hukara* has to be read also in *sūtras* dealing with उत्त्व. For instance in the *sūtra* हशि च after अतो रोग्प्लुतादप्लुते, हकारे च must be read so that the rule may operate here also in पुरुषो हसति, ब्राह्मणो हसति.

अस्तु तर्हि पूर्वोपदेशः

If so, let it be read before.

पूर्वोपदेशे किञ्चकमेइविधयो झल्लग्रहणानि च

It being read before, injunction of किञ्च, क्म and इद् and झल्लग्रहण.

यदि पूर्वोपदेश, किञ्च विधेयम् स्निहित्वा स्नेहित्वा सिक्निहिषति सिक्नेहिषति रलो व्युपधादलोदः इति किञ्च न प्राप्नोति, क्मविधि, क्मश्च विधेयः—अधुश्च अलिश्च शल इगुपधादनिटः क्मः इति क्मो न प्राप्नोति, इडूविधि, इद् च विधेयः—रुदिहि स्वपिहि शलादिलक्षण इण् न प्राप्नोति । झल्लग्रहणानि च । किम् ? । अहकाराणि स्युः । तत्र को दोषः ? झलो झलि इति इह न म्यान्, अदाग्वाम्, अदाग्वम्

If it is read before, किञ्च has to be enjoined in cases like स्निहित्वा स्नेहित्वा, सिक्निहिषति सिक्नेहिषति since they cannot be operated upon by the *sūtra* रलो व्युपधादलोदः, (for इ cannot be included under the *pratyāhāra* इल्ल.) क्म has to be enjoined in cases like अधुश्च, अलिश्च since they cannot be operated upon by शल इगुपधादनिटः क्मः (for इ cannot be included under the *pratyāhāra* शल्ल.) इद् has to be enjoined in cases like रुदिहि, स्वपिहि since they cannot be operated upon by रुदादिभ्यः सार्वधातुके (for इ cannot be

included under the *pratyahara* सूत्र. A *sutra* dealing with सूत्र also. Why? They will not include ह. What is the name there? The *sutra* सूत्रोऽस्ति cannot operate in अदाग्धम्, अदाग्धम्.

नस्मात् पूर्वश्च उपदेष्टव्य परश्च । यदि च किञ्चिद् अन्यत्राप्युपदेशे प्रयोजनमस्ति तत्राप्युपदेशः कर्तव्यः

Therefore it has to be read before and after. If there be any use of its being read elsewhere, there too should it be read.

## II

इदं विनार्यते अयं रेफो वक्तास्वकाराभ्यां परे ण्वोपदिश्येन ह्रस्ववद् इति, पर एव वा यथान्यामम् इति

This is to be discussed: whether रेफ is to be read before य and व as ह्रस्ववद् or after them as it is in the *sutra*.

कथं विधेयः ?

What is the difference here?

रेफस्य परोपदेशे अनुनासिकद्विवचनपरमवर्णप्रतिषेधः

रेफ being read after, prohibition of अनुनासिक, द्विवचन and परमवर्ण.

रेफस्य परोपदेशे अनुनासिकद्विवचनपरमवर्णानां प्रतिषेधो वक्तव्यः, अनुनासिकस्य—प्रान्तनयति स्वर्नयति, यरोऽनुनासिकेऽनुनासिको वा इत्यनुनासिकं प्राप्नोति । द्विवचनस्य—मद्वद्, मद्वद्, पर इति द्विवचनं प्राप्नोति । परमवर्णस्य—कुण्डस्थेन, वन स्थेन, अनुस्वारस्य ययि . इति परमवर्णं प्राप्नोति

If रेफ is read after य and व (as it is in the *sutra*), nasalisation, doubling and likening to the following letter should be prohibited. As regards nasalisation, in cases like स्वर्नयति, प्रान्तनयति the *sutra* यरोऽनुनासिकेऽनुनासिको वा will operate. As regards doubling, in cases like मद्वद् मद्वद् doubling

will take place by the *sūtra* अनचिञ्च (since रेफ is included under the *pratyāhara* यर्.) As regards the likening to the following letter, in cases like कुण्डं रथेन, वनं रथेन, the *sūtra* अनुस्वारस्य ययि परस्वर्णः will operate so that परस्वर्ण will take place.

अस्तु तर्हि पूर्वोपदेशः

If so, let it be read before them

पूर्वोपदेशे कित्त्वप्रतिषेधो व्यलोपवचनं च

It being read before, prohibition of कित्त्व and mention of व्यलोपः.

यदि पूर्वोपदेशः कित्त्वं प्रतिषेधः द्वेयित्वा, द्विर्द्वयपति रलो व्युपधात् .  
इति कित्त्वं प्राप्नोति

If it is read before, कित्त्व has to be prohibited, otherwise कत्वा and सन् will become optionally किन् in द्वेयित्वा and द्विर्द्वयपति by the *sūtra* रलो व्युपधात् (since व् will be included in the *pratyāhāra* रल्).

नेष दोषः, नैव विज्ञायते रलो व्युपधात् इति

There will be no room for this flaw since it is not understood thus—रलः व्युपधात् . . .

किं तर्हि ! How then ?

रलः अव्युपधात् इति

Thus—रलः अव्युपधात्.

किमिदं अव्युपधात् इति ?

What does अव्युपधात् mean here ?

अवकारान्तात् न्युपधात् अवच्युपधात् इति

After व्युपध् which does not end in व्

व्यलोपवचनं च । व्योश्च लोपो वक्तव्यः । गौधेरः, पक्षेरन्, यजेरन्, जीवे  
रदानुः-जीवरदानुः, वलीति लोपो न प्राप्नोति इति

Mention of the elision of व् and व. The elision of व् and व् should be mentioned in the following cases गौधेरः, पक्षेरन्, यजेरन्, जीवरदानुः (the suffix रदानुः after जीव by जीवेरदानु) since र is not included in the *pratyahara* चल्.

नैष दोषः रेफोऽप्यत्र निर्दिश्यते, लोपो व्योर्वलीति रेफं च वलि च इति

There is no room for this flaw. रेफ also is mentioned here thus लोपो व्योर्वलि. रेफे च वलि च. \*

अथवा पुनरस्तु परोपदेशः

Or let there be परोपदेश itself.

ननु चोक्तं रेफस्य परोपदेशो अनुनासिकद्विवचनपरसवर्णप्रतिषेध इति :

Has it not been said that, if there is परोपदेश prohibition of nasalisation, doubling and likening to the following letter should be made ?

अनुनासिकपरसवर्णयोस्तावत् प्रतिषेधो न वक्तव्यः, रेफोष्मणा सवर्णा न सन्ति ।  
द्विवचनेऽपि. नेमौ ग्हौ कार्णिणौ द्विवचनस्य । किं तर्हि ? निमित्तमिमौ ग्हौ द्विव-  
चनस्य : तद्यथा -ब्राह्मणा भोज्यन्ता माठरकौण्डिन्यौ परिवेविष्टाम् इति, नेदानी  
तौ सुञ्जाने

First there is no need for the prohibition of अनुनासिक and परसवर्ण since रेफ and fricatives have no like letters Even

\* The defect in this case is that र has to be read which is not in the *pratyahara*

in द्विर्वचन, रेफ and हकार are not the recipients of द्विर्वचन. What then? They are निमित्त of द्विर्वचन. It is analogous to this—when it is said that brahmins may be fed and मादर and कौण्डिन्य may serve, they two do not dine then.

### III

इदं विचार्यते इमे अयोगवाहा \* न कचिदुपदिश्यन्ते श्रूयन्ते च, तेषां कार्यार्थे उपदेश कर्तव्यः

This is dis missed that these अयोगवाहs are read nowhere but heard (in words) and they have to be read to be operated upon by the sūtras.

के पुनरयोगवाहाः ?

What are अयोगवाहाः ?

विमर्जनीयजिह्वामूलीयोपध्मानीयानुस्वारयमा

They are visarga, jhramahya, upadhmahya, anusvara and yama.

कथं पुनरयोगवाहाः ?

How are they called अयोगवाहाः ?

यद्युक्ता वहन्ति, अनुपदिष्टाश्च श्रूयन्ते

Since they being heard without being read are operated upon without being included in any pratyāhāra.

\* It is interesting to note that Kannada grammar has begun to use the term *ayogavaha* in place of *ayōgarāma*, this is perhaps due to the fact that the letters are found only in the company of others or *metabalyas*.

Cf. *Ji. amāra* pathman jhramahyavarganga an. yañ amāraṅgē yañ yōgarāhāṅgaṅgaṅga p. 107 (Sādhanaśāstra p. 1, 2 comment ary)



क पुनरीषामुपदेशः कर्तव्यः ?

Where are these to be read ?

अयोगवाहानामदसु णत्वम्

Reading of अयोगवाह among अद for the sake of णत्व.

अयोगवाहानामदसु उपदेशः कर्तव्यः । किं प्रयोजनम् ? णत्वम् उरः केण उरः केण, उरःपेण उरःपेण, अह्वयवाये इति णत्वं सिद्धं भवति

Reading of अयोगवाह among the letters included in the *pratyāhāra* अद is necessary. What is the use ? णत्व, as in उरःकेण, उरःपेण, उरःपेण and उरःपेण । णत्व can be accomplished since there is अह्वयवाय.

शर्षु जशभावपत्वे

Their reading among शर for the sake of जशत्व and णत्व.

शर्षुपदेशः कर्तव्यः । किं प्रयोजनम् ? जशभावपत्वे । अयमुच्चिरुपध्मानीयोपध पठ्यते, तस्य जशत्वे कृते उच्चिना उच्चितुम् इत्येतद्वृत्तिं यथा स्यात्

They have to be read among शर. What is the use? For the sake of जशत्व and णत्व. This root उच्च is read with *upadhmanīya* for its penultimate. If it takes जशत्व, the forms उच्चिना and उच्चितुम् may be got.

यद्युच्चिरुपध्मानीयोपध पठ्यते उच्चिजिषति इति उपध्मानीयादेरेव द्विवचनं प्राप्नोति, दकारोऽथे पुन नन्द्राः संयोगादयः इति प्रतिषेधः सिद्धो भवति

If the root उच्च is read with *upadhmanīya* for its penultimate, the doubling of that commencing with *upadhmanīya* (i. e.) च्चि in उच्चिजिषति takes place. If, on the other hand, the penultimate is दकार, prohibition of its doubling takes place by the *sūtra* नन्द्राः संयोगादयः.

यदि दकारोपधः पठ्यते का रूपमिदं, उञ्जिता, उञ्जितुम् इति ।

If it is read with दकार for its penultimate, how are the forms उञ्जिता and उञ्जितुम् to be got ?

अमिदं म उञ्जे इदमस्ति स्तोः इचुना इचुः इति, ततो वक्ष्यामि म उदजेः, उदजे इचुना सन्निपाते सो भवतीति

In the *us,dhāprakarana* the reading of म उदजेः. Here is the *sūtra* स्तो इचुना इचुः ; then shall I read म उदजेः so that द of उदज् will become म when it is followed by इ and चयमे

तर्हि वक्तव्यम्

Then it is to be read.

न वक्तव्यम्, निपातनादेव सिद्धम्

No, it need not be read since it is compounded by *an, it*.

किं निपातनम् !

Which *nipātana* ?

भुजन्मुञ्जौ पाण्युपनापयोः इति

The *apātana* is भुजन्मुञ्जौ पाण्युपनापयोः

इहापि तर्हि प्रामाणि, अभ्युदः समुद्रः इति

Even here in अभ्युदः and समुद्रः will it come

अकृत्यत्रिपये तन्निपातनम्, अथवा नैतदुक्ते रूपं, गमेरेतन् द्व्युपसर्गाङ्गं विधी-  
मते, अभ्युदतः अभ्युद, समुद्रतः समुद्र इति

The *nipātana* is where there is no कृत्व. Or this is not derived from the root उञ्ज्, but from गम् where डः takes place when

the root गम् is preceded by two prepositions. अभ्युदः becomes अभ्युद्ः, and समुदः becomes समुद्ः.

पन्व च प्रयोजनम् — सर्पिं यु, धनु यु—शर्क्यवाय इति पन्व सिद्ध भवति, नुमिं मर्जेनीयशर्क्यवायेऽपि इति विमर्जेनीयग्रहणं न कर्तव्यं भवति

पन्व is the benefit as in सर्पिं.यु and धनु यु. It is achieved since there is शर्क्यवाय. So the word विमर्जेनीय in नुमिंमर्जेनीय शर्क्यवाये is unnecessary.

नुमश्चापि नर्हि ग्रहणं शक्यमकर्तुम्

In that case even the word नुम् is unnecessary.

कथं सर्पिंषि, धनुंषि ?

How are the forms सर्पिंषि and धनुंषि to be got ?

अनुस्वारे कृते शर्क्यवाय इत्येव सिद्धम्

After the *anusvara* is brought in, पन्व is accomplished by शर्क्यवाय.

अवश्यं नुमो ग्रहणं कर्तव्यम्. अनुस्वारविशेषणं नुमग्रहणम्, नुमो योऽनुस्वारः तत्र यथा स्यात्, इह मा मृत् पुम् इति

Reading of नुम् is necessary. It is taken as the विशेषण of *anusara* so that पन्व may take place where *anusara* has replaced नुम् and may not take place in पुम्

अथवा अविशेषणोपदेशः कर्तव्यः

Or they have to be read wherever necessary.

किं प्रयोजनम् ?

What is the use ?

अविशेषेण संयोगसंज्ञा अलोऽन्त्यविधिर्विचनस्यानिवद्धावप्रतिषेधाः

Reading wherever necessary for the sake of the संज्ञाs, संयोग and उपधा, for the operation of अलोऽन्त्यविधि and द्विवचनविधि and for the prohibition of स्थानिवद्धाव.

अविशेषेण संयोगसंज्ञा प्रयोजनम्—उद्देशक-हलोऽन्त्यः संयोग इति संयोगसंज्ञा संयोगे गुरु इति सुल्लसंज्ञा, गुरोः . . इति प्लुतो भवति । उपधा सज्ञा च प्रयोजनम्—दुष्कृतम्, निष्कृतम्, दुष्पानम्, निष्पानम्, इदुदुपधस्य चाप्रत्ययस्य इति पन्थ सिद्धं भवति

By reading it wherever necessary, संयोगसंज्ञा is one *pratyakṣa*. In उद्देशक, the letter उ is *pluta* संयोगसंज्ञा ३ । गुरुसंज्ञा is got by the operation of the *sūtras* हलोऽन्त्यः संयोग and संयोगे गुरु and it becomes *pluta* after being operated upon by the *sūtra* गुरोः . . उपधासंज्ञा also is another *pratyakṣa*, the पन्थ is added in दुष्कृतम्, निष्कृतम्, दुष्पानम् and निष्पानम् by the operation of the *sūtra* इदुदुपधस्य चाप्रत्ययस्य

नैतदस्ति प्रयोजनम् ; न इदुदुपधग्रहणेन विमर्जनीयो विशेष्यते

This is not a *pratyakṣa*, for the penultimate इ and उ do not qualify the *visarga*.

किं तर्हि ? What then ?

सकारो विशेष्यते, इदुदुपधस्य सकारस्य यो विमर्जनीय इति

सकार is qualified thus the *visarga* which has replaced सकार in the word having for the penultimate इ and उ.

अथवा उपधाग्रहणं न करिष्यते । इदुच्चा तु पर विमर्जनीय विशेष्यथिष्यामः इदुच्चाभुत्तरस्य विमर्जनीयस्य इति

Or उपधा is not read there. We shall qualify the *asarga* as followed by इन् and उन् thus—इदुद्धयासुत्तरस्य विमर्जनीयस्य

अलोऽन्त्यविधिश्च प्रयोजनम्—वृक्षस्तरति, प्लक्षस्तरति,—अलोऽन्त्यस्य विधयो भवन्तीति अलोऽन्त्यस्य मन्त्र सिद्ध भवति

The operation of अलोऽन्त्यविधि also is a *pratyakṣa*. In the examples वृक्षस्तरति and प्लक्षस्तरति, स्कार takes the place of *asarga* by taking recourse to the rule अलोऽन्त्यस्य विधयो भवन्ति.

एतदपि नास्ति प्रयोजनम्, निर्दिश्यमानस्य आदेशा भवन्ति इति विसर्जनीय-  
स्यैव भविष्यति

This too is not a *pratyakṣa*. Since *śulesax* replace only what is mentioned; स्कार replaces only the *asarga*.

द्विवचनं प्रयोजनम्—उरःकः, उरःपः अनचि च अच उत्तरस्य यगे द्वे  
भवत इति द्विवचनं सिद्धं भवति

Doubling is another benefit. In the examples उरःकः and उरःपः doubling is achieved by the operation of the *śūtra* अनचि च which means that यर् following a vowel is doubled.

स्थानिवद्भावप्रतिषेधश्च प्रयोजनम्, यथेह भवति उरःकेण, उरःपेण, इति अद्  
व्यत्राय इति णत्वम् पयमिहापि स्थानिवद्भावान्नाप्नोति, व्यूढोरम्केन महोरम्केन इति;  
तत्र अनन्विधौ इति प्रतिषेधः सिद्धो भवति

स्थानिवद्भावप्रतिषेध also is a *pratyakṣa*; just as णत्व may come by अदव्यवाय in उरःकेण and उरःपेण, so also the णत्व may come by स्थानिवद्भाव in व्यूढोरम्केन and महोरम्केन and it is prevented by अनन्विधौ.

#### IV

किं पुनरिमे वर्णा अर्थवन्तः, आहोम्बित् अनर्थकाः ।

Do these letters have meaning or no ?

अर्थवन्तो वर्णाः धातुप्रानिषदिकप्रत्ययनिपातानाम् एकवर्णानामर्थदर्शनात्

Letters have meaning, since there is meaning in one lettered roots, stems, affixes and *upās*.

अर्थवन्तो वर्णाः । कृत् \* धातुप्रानिषदिकप्रत्ययनिपातानामेकवर्णानामर्थदर्शनात् । धातव एकवर्णा अर्थवन्तो हृदयन्ते णि, \* अच्चेनि, \* अर्धने † इति । प्रानिषदिकान्येकवर्णान्यर्थवन्ति आभ्यान्, एभिः, एषु प्रत्यया एकवर्णा अर्थवन्त — औपगव, कापटव । निपाता एकवर्णा अर्थवन्त — अ अगेहि, ‡ इन्द्रं पश्य, उ उत्तिष्ठ, अ अपकाम । धातुप्रानिषदिकप्रत्ययनिपातानामेकवर्णानामर्थदर्शनान्मन्यामहे अर्थवन्तो वर्णा इति

Letters have meaning. Why? Since meaning is found in one-lettered roots, stems, affixes and *upās*. One-lettered roots having meaning are found *viz.* णि, अच्चेनि, अर्धने. One lettered stems having meaning are found *viz.* आभ्याम्, एभिः, एषु । One-lettered affixes having meaning are found *viz.* औपगव, कापटव. One lettered *upās* having meaning are found. *viz.* अ अगेहि, ‡ इन्द्रं पश्य, उ उत्तिष्ठ, अ अपकाम. We think that letters have meaning since one-lettered roots, stems, affixes and *upās* are found to have meaning.

वर्णव्यत्यये चार्थान्तरगमनात्

On account of change in meaning by the change in letters.

वर्णव्यत्यये च अर्थान्तरगमनान्मन्यामहे अर्थवन्तो वर्णा इति — कृप सूपो यूप इति — कृप इति सक्कारेण कश्चिदर्थो गम्यते, सूप इति ककारापाये सकारोपजने चार्थान्तरं गम्यते, यूप इति ककारसकारापाये यकारोपजनेऽर्थान्तरं गम्यते । तेन मन्यामहे य कृपे कृपार्थः स ककारस्य § य सूपे सूपार्थः स सकारस्य, यो यूपे यूपार्थः स यकारस्य इति

\* Root कृप्. † Root हृच्. ‡ Root इच्.

§ अन्येषां प्रत्याः सक्कारस्येति ; त एवमाहुः सह ककारेण अर्थवन्ता इति (*Pradīpikā*)

We think that letters have meaning since meaning changes in words if one letter is replaced by another. e.g. कृषः, सृषः, यूषः. The word कृषः is seen to have one meaning when it is with ककार, another meaning is seen in the word सृषः where क is removed and स is placed in its stead, and another meaning is seen in the word यूषः, where both क and स are removed and य is placed instead. Therefore we think that the meaning of the word कृषः is in its ककार, that of सृषः is in its सकार and that of यूषः is in its यकार.

### वर्णानुपलब्धौ चानर्थगतौ:

On account of the absence of that meaning in the absence of one letter.

वर्णानुपलब्धौ चानर्थगतौ चेन्न्यामदे अर्थवन्तो वर्ण इति वृक्षः, कक्ष, काण्डीर, आण्डीर — वृक्ष इति मयकोत्तरं कश्चिदर्थो गम्यते, कक्ष इति वक्रगणायै सोऽर्थो न गम्यते, काण्डीर इति चक्रकारेण कश्चिदर्थो गम्यते, आण्डीर इति स्कारगणायै सोऽर्थो न गम्यते

We think that letters have meaning since, in the absence of one letter, that meaning is not found. e.g. वृक्षः, कक्ष, काण्डीर, आण्डीर. The word वृक्षः is found to have a meaning when it is with the letter व and when that letter is removed, the same meaning is not found in the word कक्ष. The word काण्डीर is found to have a meaning when it is with the letter क and when that letter is removed, the same meaning is not found in the word आण्डीर:

किं तदुच्यते अनर्थगतौ इति, न सार्थयोः सप्तार्थस्य गतिर्भवति ।

Why is it so? अनर्थगतौ — Is not its meaning well understood?

एव तर्हि इदं पठितव्यं स्यात् वर्णानुपलब्धौ चानर्थगतौ: इति

If so, it should be read thus वर्णानुपलब्धौ चानर्थगतौ:

किमिदम् अतदर्थगतेरिति !

What is meant by अतदर्थगतेः ?

तत्त्वार्थं तदर्थः, नदर्थस्य गतिः तदर्थगतिः, न नदर्थगतिः अतदर्थगतिः, अतदर्थगतेरिति । अथवा मोऽर्थं तदर्थः, नदर्थस्य गतिः तदर्थगतिः, न नदर्थगतिः अतदर्थगतिः, अतदर्थगतेरिति

The word अतदर्थगते is taken to be the ablative case of अतदर्थगति which is the compound of अ and तदर्थगतिः. तदर्थगति is taken to be the *tatparya* compound of तदर्थ and गतिः, where तदर्थ is the compound of तस्य and अर्थः. Or अतदर्थगते is taken to be the ablative case of अतदर्थगति, which is the compound of अ and नदर्थगतिः. तदर्थगति is taken to be the *tatparya* compound of तदर्थ and गतिः, where तदर्थ is the compound of सः and अर्थः.

स तर्हि तथा निर्देशः कर्तव्यः

Then it should be read so.

न कर्तव्यः उत्तरपदयोऽत्र द्रष्टव्य —तद्यथा उष्ट्रमुखमिव मुखम् अस्य उष्ट्रमुखः, स्वरमुखः । एवम् अतदर्थगते अनर्थगते इति

No, it need not be read. Here it is to be construed that the following word has been dropped. Just as in the word उष्ट्रमुखः whose विग्रहवाक्य is उष्ट्रमुखमिव मुखम् अस्य the word मुखम् after उष्ट्र is dropped and also in स्वरमुखः, so also in the word अनर्थगते the word तद् after अ is dropped \*.

संघातार्थवत्त्वाच्च

On account of the collection having meaning.

\* न between अ and त् अर्थगते should be taken as intervocalic.



सघातार्थवत्त्वाच्च मन्यामहे अर्थवन्तो वर्णा इति, येषां सघाता अर्थवन्तः, अव-  
यवा अपि तेषाम् अर्थवन्तः । येषां ह्यवयवा अर्थवन्तः समुदाया अपि तेषां अर्थवन्तः —  
तद्यथा, एकश्चक्षुष्मान् दर्शने समर्थः, तस्ममुदायश्च यतमपि स्मरर्थम् ; एकश्च निलम्बैल-  
दाने समर्थः तस्ममुदायश्च त्वार्यपि तैलदाने मनर्थः ; येषां पुनरवयवा अनर्थकाः  
समुदाया अपि तेषामनर्थकाः—तद्यथा, एकोऽन्धो दर्शने असमर्थः, तस्ममुदायश्च शत-  
मप्यसमर्थम्, एका च सिक्ता तैलदाने असमर्था तस्ममुदायश्च त्वार्यशतमप्यसमर्थम्

We think that letters have meaning since their collection has meaning. If the collections of letters have meaning, their parts too, have meaning. If the parts have meaning, their wholes also have meaning. If one man with eyes is able to see, a collec-  
tion of hundred such men is able to see. If one gingelly seed is capable of giving oil, of *more* than of gingelly seed is capable of giving oil. If the parts have no meaning, their wholes also cannot have meaning. If one blind man is not able to see, a collection of hundred such men cannot see, if one particle of sand cannot give oil, hundred *blair* of the same cannot give oil.

यदि नहि इमे वर्णा अर्थवन्तः अर्थरङ्कृतानि प्राप्नुयन्ति \*

If then these letters have meaning, they will be operated upon by the rules which operate on those that have meaning.

कानि ? What are they ?

अर्थवन्प्रातिपदिकम् इति प्रातिपदिकसंज्ञा, प्रातिपदिकान् इति स्वाद्युत्पत्तिः  
सुबन्तं पदम् इति पदसंज्ञा

\* एतदुक्तं भवति प्रयोगे अर्थवत्तया मन्त्रा न शपाशक्तः, शास्त्रेषु किञ्चिद्विद्वन्मते  
(*Pradīpikā*)

They will get the designation प्रातिपदिकम् by अर्थवत्प्रातिपदिकम्, will receive the case suffixes after them by प्रातिपदिकान् and will get the designation पदम् by स्युस्तन् पदम्

तल को दोष ?

What is the harm there ?

पदस्य इति नलोपाद्गानि प्राप्नुवन्ति घनं वनम् इति

The elision of न and others will take place in the words घनम् and वनम् by the operation of पदस्य.

संघातस्यैकाध्यान् सुबभावो वर्णान्

Collection having one meaning, absence of case-suffixes after letters.

संघातस्य एकत्वमर्थे, तेन वर्णान्मुबुत्पत्तिर्न भविष्यति

Since the collection has one meaning, case-suffixes will not come after each letter.

अनर्थकास्तु प्रतिवर्णमर्थानुपलब्धेः

Letters, on the other hand, have no meaning since meaning is not had for every letter.

अनर्थकास्तु वर्णा. कुतः ? प्रतिवर्णमर्थानुपलब्धे । न हि प्रतिवर्णमर्थो उपलभ्यन्ते । किमिदं प्रतिवर्णमिति ? वर्णं वर्णे प्रति प्रतिवर्णम्

Letters have no meaning. Why ? Since meaning is not found for every letter. Meanings are not got for every letter. How is प्रतिवर्णम् derived ? प्रतिवर्णम् is derived thus—वर्णं वर्णे प्रति.

वर्णव्यत्ययापायोपजननिकारोऽर्थदर्शनात्

Since the same meaning is present though there is metathesis, elision, augment or substitution of letters.

‘*वर्णव्यत्ययापायोपजनविकारैर्व्यर्थेऽर्थान्मन्वानहे अनर्थका वर्णा इति । वर्ण-  
व्यत्यये—कृतेऽन्तर्के, कमे मिकता, हिम मिह ; वर्णव्यत्यय नार्थव्यत्यय । अपायो  
नोप इत, घ्नन्ति, घ्नन्तु, अघ्नन् ; वर्णापायो नार्थापाय, । उपजन आगम लविता,  
लवितुम्, वर्णापजन नार्थापजन । विकार आदेश घानयति, घानक, वर्णविकारो  
नार्थविकार । यथैव वर्णव्यत्ययापायोपजनविकार भवन्ति तद्वन् अर्थव्यत्ययापायोपजन-  
विकारमोक्षितव्यम् न चेह तद्वन् अतो मन्यामहे अनर्थका वर्णा इति*

We think that letters have no meaning since the same meaning is found though there is metathesis, elision, augment or substitution of letters. In metathesis, *मर्क* is from *मृक*, *मिकता* is from *कम्* and *मिह* is from *हिस्*; there is metathesis only of letters and no change in meaning. *अपाय* means elision—*घ्न* इत, *घ्नन्ति*, *घ्नन्तु*, *अघ्नन्*. Here is elision of letters and not of meaning. *उपजन* means augment *ए* लविता, *लवितुम्*. Here is only augment of letters and not of meaning. *विकार* means *आदेश* *ए* घानयति, *घानक*. Here is only substitution of letters and not of meaning. As there is metathesis, elision, augment or substitution of letters, so should there be change, elision, augment and substitution in meaning. It is not so here. Hence we think that letters have no meaning.

*उभयमिदं वर्णपूक्तम् अर्थवन्तोऽनर्थका इति च, हिमत्र व्याख्यम् ।*

Both has been said with regard to letters that they have meaning and that they have not. Which is right here ?

*उभयमित्याह*

Both, says he.

*कुतः ? How ?*

स्वभावन\*, तद्यथा—समानमीदमाना चार्थीयानां केचिदर्थंयुज्यन्ते अपरे न ; न वेदानीं कश्चिदर्थवानिति कृत्वा सर्वैरर्थवद्भिः शक्यं भवितुम्, कश्चिद्वा अनर्थक इति कृत्वा सर्वैरनर्थकैः

By nature. For instance, of those persons who study equally with the same hope (of getting money), some get it and others do not.\* Because one gets money, it is not necessary that all have got money and because one has not got money, it is not necessary that all have not got money.

तत्र किमस्मग्भिः शक्यं कर्तुम् ?

If so, what are we to do here ?

यद्वातुप्रत्ययप्रानिपदिकनिपाता एकवर्णा अर्थवन्तो अतोऽप्येऽनर्थका इति ।  
स्वाभाविकमेतत्

Such single letters as stand as roots, affixes, stems and *nipāhas* have meaning and the rest have no meaning. This is quite natural.

कथं य एष भवता वर्णानामर्थवत्ताया हेतुरुपदिष्ट अर्थवन्तो वर्णा घातु-  
प्रानिपदिकप्रत्ययनिपातानामेकवर्णानामर्थदर्शनादार्णव्यस्यये चार्थान्तरगमनादूर्णानुपलब्धौ  
चानर्थगते मङ्गलानार्थवत्त्वाच्च इति । मङ्गलान्तरगम्येवैतान्येवत्रातीयकानि अर्थान्तरेषु  
वर्तन्ते, कूपं सूयो यूप इति । यदि हि वर्णान्यन्ययकृतमर्थान्तरगमनं स्यात् भूयिष्ठ  
कूपार्थः सूये स्यात्, सूपार्थश्च कूपे, कूपार्थश्च यूपे, यूपार्थश्च कूपे, सूपार्थश्च यूपे, यूपार्थश्च  
सूये ; यतस्तु खलु न † किञ्चिन्कूपस्य वा सूये, सूपस्य वा कूपे, कूपस्य वा यूपे, यूपस्य वा

\* This sentence is interpreted also thus—Of those who equally strive after (wealth) some get it and others do not; of those who equally study some get the desired object and others do not.

† कथित is another reading.

कूपे, सूपस्य वा यूपे, यूपस्य वा सूपे, अतो मन्यामहे सङ्घानान्नगण्येवैनान्येवजानीय-  
कानि अर्थान्तरेषु वर्तन्ते इति. इदं न्यत्वपि भवता वर्णानामर्थवत्ता वृथता साधीयोऽन-  
र्थकत्वं द्योतिनं—यो हि मन्यते य कूपे कूपार्थं स ककारस्य, य सूपे सूपार्थं स सकार-  
स्य, यो यूपे यूपार्थं स यकारस्येति, उपशब्दस्त्वस्यानर्थकः स्यात्

What about the reasons enunciated by you to comprehend that letters have meaning—**अर्थवन्तो वर्णाः सङ्घानार्थवन्त्वाच्च** ? The words of the type कूपः, सूपः and यूपः are different letter smaller groups having different meanings. If the change in their meaning is due only to the change of a single letter, the major portion of the meaning of कूप should lie in सूप, that of सूप in कूप, that of कूप in यूप, that of यूप in कूप, that of सूप in यूप and that of यूप in सूप. Since there is nothing of the meaning of कूप in सूप, that of सूप in कूप, that of कूप in यूप, that of यूप in कूप, that of सूप in यूप and that of यूप in सूप, we think that these are different groups having different meanings. Even this has been very well suggested by you that letters have no meaning while proving that letters have meaning. He who thinks that the meaning of कूप is in ककार, that of सूप in सकार, and that of यूप in यकार, has to declare that ऊप has no meaning.

तत्रेदमपरिहृतं सङ्घानार्थवन्त्वाच्चेति

There thus **सङ्घानार्थवन्त्वाच्च** has been left unanswered.

एतस्यापि प्रातिपदिकसंज्ञायाः परिहारः वदन्ति

Answer for this also will be given later while dealing with **प्रातिपदिकसंज्ञा** \*

\* The answer is this. इत्येव वातदर्थेन शब्दन गुणनं इर्थभावः सुरज्ज्वलन ग्यादिवत्. It is seen that wheels have meaning only so far as they are connected with the meaning of the parts, as axle and spokes are unconnected with the quality of their parts.

अइउण, कलृक, एओइ, ऐऔच्

प्रत्याहारोऽनुबन्धानां कथमग्रहणेषु \* न

Why is the non-inclusion of *anubandhas* in the *pratyāhāra* अन् ?

य एते अक्षु प्रत्याहारार्था अनुबन्धा कियन्ते एतेषामग्रहणेन ग्रहणं कस्मान्न भवति ?

Why are not the *anubandhas* ( ए क इ and नृ ) which are read in the *sūtras* अइउण, कलृक, एओइ and ऐऔच् to form *प्रत्याहारः* included under अन् ?

किं च स्वात् ?

What if they are included ?

इधि णकारीयनि, मधु णकारीयनि, इति इको यणचि इति यणादेश प्रसज्येत इ and उ of इधि and मधु in इधि णकारीयनि and मधु णकारीयनि will respectively be replaced by दृ and ष on the strength of the *sūtra* इको यणचि

आचारात्

By *ācāra*.

किमिदमाचारात् †

What is here meant by आचारात् ?

आचार्यणामुपचारात् † नेतेष्वाचार्या अन्कार्याणि कुर्यन्ते

By the application of *Ācārya*. \* *Ācārya* has not treated them as अन्.

\* अद्य is another reading. It means अक्षप्रत्याहारवाचकमनुषु

† The *Ācārya* here refers to the author of the *sūtra* नृयन्नाग्रहणकार्यपक्षे.

### अप्रधानत्वात्

Or, account of their secondary nature.

अप्रधानत्वाच्च न सन्वप्येतेषां अक्षु प्राचान्येनोपदेशं क्रियते

Since they are secondary here, they are not read in these four *sūtras* primarily.

क तर्हि !

Where then are they read primarily ?

हल्सु

In the *sūtras* which enable us to form the *pratyāhāra* हल्.

कुत एतत् ?

How is it so understood ?

एषा आचार्यस्य शैली लक्ष्यते, यत्तुल्यजानीयाम्तुल्यजानीयेषु उपदिशति, अक्षोऽक्षु. हलो हल्सु

This is the procedure of Ācārya that he reads the letters of the same family together. The vowels in the *sūtras* forming the *pratyāhāra* अक्षु and consonants in those forming the *pratyāhāra* हल्.

### लोपश्च श्लवत्तरः

The elision is stronger.

लोपः सन्वपि तावद्भवति

The elision (by the *sūtra* तस्य लोपः) takes place before (the formation of *प्रत्याहार* by the *sūtra* आक्षिपन्त्येन सहता,

ऊकालोऽजिति वा योगस्तत्कालानां यथा भवेत् ।  
अचां ग्रहणमन्कार्यं तेनैषां न भविष्यति ॥

The *sūtra* is split as ऊकालोऽच्, so that the designation अच् may come only to such sounds as have their quantity and so that it may not come to these.

अथवा योगविभागः करिष्यते, ऊकालोऽच् उ ऊ उ३ इत्येवकालोऽजभवति तत्र ह्रस्वदीर्घप्लुत, ह्रस्वदीर्घप्लुतसज्ञश्च भवति ऊकालोऽच्

Or the *sūtra* is split thus ऊकालोऽच्, meaning that अच् is that which has the quantity of उ, ऊ and उ३ and then ह्रस्वदीर्घप्लुत meaning that अच् having ऊकाल get the designation of ह्रस्व, दीर्घ and प्लुत.

अपि कुकुट इत्यत्रापि प्राप्नोति

Even then the designation अच् will come to कृत् of कुकुट

तस्मात् पूर्वोक्त एव परिहारः

Hence the answer has already been given. \*

एष एवार्थः

The same is the conclusion.

अपर आह †

Another says.

ह्रस्वादीनां वचनात् प्राग्व्यावत्तावदेव योगोऽस्तु ।  
अन्कार्याणि यथा म्युस्तत्कालेष्वक्षु कार्याणि ॥

Let the *sūtra* be as it is before ह्रस्वदीर्घप्लुतः—so that the rules dealing with अच् may operate upon such अच् as have that quantity.

\* At the end of ऐऔच् bhāṣya.

† This shows that Mahābhāṣyakara commented upon certain lines of different authors, some of which were in śloka form.



VI

अथ किमर्थम् अन्त आनामम्पूषदेशे क्रियते \* .

Now why are the semi vowels so mentioned as to be operated upon by the *sūtra* अनुस्वारस्य ययि परसवर्णः.

इह सय्यैयन्ता सर्ववैवन्सर यल्लैल्लोकम् तल्लैल्लोकम् इति परसवर्णस्यासिद्धत्वात् अनुस्वारस्यैव द्विवचनम् । तत्र परस्य परसवर्णं कृते तस्य ययग्रहणेन ग्रहणान् पूर्वस्यापि परसवर्णो यथा स्यात्

Since, in the examples सय्यैयन्ता सर्ववैवन्सर, यल्लैल्लोकम्, तल्लैल्लोकम्, परसवर्ण (by the *sūtra* अनुस्वारस्य ययि परसवर्णः) is *asaddha*, the doubling will be to the *anuvāra* alone. When the second is made परसवर्ण there, the first too may be made परसवर्ण taking the second to be यय.

नेतदन्ति पयोजनम् । वध्यत्येतत्-द्विवचने परसवर्णत्वं सिद्धं वक्तव्यम्-इति । यावत् सिद्धत्वमुच्यते परसवर्ण एव नावद्भवति

No this is not the benefit. He is going to say that परसवर्णत्वं in the case of द्विवचन is to be considered सिद्ध. Since it is stated सिद्ध, परसवर्णत्वं first takes place

परसवर्णं तर्हि कृते तस्य ययग्रहणेन ग्रहणाद्विवचनं यथा स्यात्

If then परसवर्णत्वं is made, doubling will take place since it may be considered यय.

मा भूद् द्विवचनम्

Let there be no doubling.

\* ११ । किमर्थमनुस्वारस्यैव इति शङ्कोरेण प्रत्याहारः क्रियते यय अन्ताच्छ्र अन्त्यन्तमां व्यञ्जे न पुनश्चकारेण प्रत्याहारः क्रियते (Pratyaḥāra)

अनुस्वारस्यैव इति शङ्कोरेण प्रत्याहारः क्रियते (Pratyaḥāra)

अणु सङ्ख्यदेशः . अणु उपदेश इति तु नार्थः (Nigrah)

ननु च भेदो भवति, सति द्विवचने त्रियकारकम्, असति द्विवचने द्वियकारकम्  
Ob. difference will there be? When there is doubling, there will be three यकारs and when there is no doubling, there will be only two यकारs.

नास्ति भेदः ; सत्यपि द्विवचने द्वियकारकमेव

No, there is no difference; since even when there is doubling, there are only two यकारs.

कथम्! How?

हलो यमां यामि लोपः इत्येवमेकस्य लोपेन भवितव्यम्

One should be dropped on the operation of the *sūtra* हलो यमां यामि लोपः

एवमपि भेदः, सति द्विवचने कदाचित् द्वियकारक, कदाचित् त्रियकारकम्, असति द्वियकारकमेव

Even then there will be difference. When there is doubling, there will be sometimes three *yakaras* and sometimes two *yakaras*. If there is no doubling, there will be only two *yakaras*.

स एष कथं भेदो न स्यात्?

How will there be no such difference?

यदि नित्यो लोपः स्यात्; विभाषा च न लोपः

(It will be so) if the elision is नित्य, but it is विभाषा

यथाऽमेदस्तास्तु

Let it be taken in that way wherein there will be no difference.

अनुवर्तते विभाषा शरोऽचि यद्वाग्यत्ययं द्वित्वम्

विभाषा follows since he prohibits doubling by the *sūtra* शरोऽचि.

यद्य शरोऽचि इति द्विर्वचनप्रतिषेधः शास्ति, नतः शापयत्याचार्योऽनुवर्तते विभाषा इति

Since he prohibits doubling by the *sūtra* शरोऽचि, *Ācārya* suggests that विभाषा follows.

कथं कृत्वा ज्ञापकम् ?

On what interpretation will it become ज्ञापक ?

नित्ये हि तस्य लोपे प्रतिषेधार्थो न कश्चित् स्यात्

If the *lōpa* is *anitya*, there will be no use of prohibition.

यदि नित्यो लोपः स्यात् प्रतिषेधवचनमन्वर्थकं स्यात् । अन्वयत्र द्विर्वचनं, शरोः शरि मचणौ इति लोपो भविष्यति, पश्यति त्वाचार्यः विभाषा स लोपः इति; नतो द्विर्वचनप्रतिषेधः शास्ति

If the elision is *anitya*, the *sūtra* enjoining prohibition will be of no use. Let there be doubling. Elision takes place by the *sūtra* शरोः शरि मचणौ. *Ācārya* sees that the elision is optional and so reads the *sūtra* prohibiting doubling.

नेवदन्ति ज्ञापकम्, नित्येऽपि तस्य लोपे स प्रतिषेधोऽवश्यं वक्तव्यः, यदेतद् अचो रहाभ्याम् इति द्विर्वचनं लोपापवादः स विज्ञायते

No, this is not a ज्ञापक; for the *sūtra* of prohibition need be mentioned even when the elision is *anitya* since the doubling enjoined by the *sūtra* अचो रहाभ्याम् is considered to be the अपवादः to the लोपः.

कथम् ? How ?

य इत्युच्यते, एतावन्मश्च यः यदुत झरो वा यमो वा । यदि चात्र लोपः स्यात् द्विवचनमनर्थकं स्यात्

यः is said; both झरः and यमः are यरः. If there is elision here, doubling will be of no use.

किं तर्हि तयोर्योगयोरुदाहरणम्?

What then are the examples for those two *sūtras*?

यदङ्गुले द्विवचने त्रिव्यञ्जन संयोगः प्रत्तम् अवत्तम् आदित्यम् । इहेदानीं कर्ता हर्ता इति द्विवचनसामर्थ्याल्लोपो न भवति । एवमिहापि लोपो न स्यात् कर्पेति वर्पेति इति तस्मान्नित्येऽपि लोपे अवश्यं न प्रतिषेधो वक्तव्यः

Where, in the absence of doubling, there are three consonants together as प्रत्तम् अवत्तम् आदित्यम्. Here now in the examples कर्ता and हर्ता there is no elision on the strength of the enjoining of doubling. So also here in the examples कर्पेति and वर्पेति there is no elision. Hence even when the elision is *not* *not*, that prohibition should needs be said.

तदेतदत्यन्तं सन्देह्यं वर्तते आचार्याणां विभाषा अनुवर्तने न वेति

Hence it is extremely doubtful whether विभाषा is taken to follow or not.

लण्

अयं णकारो द्विगुच्यते पूर्वश्चैव परश्च , तत्र अण्यहर्गेषु इण्यहर्गेषु च सन्देहो भवति, पूर्वेण वा स्युः परेण वा इति

This णकार is used twice at the end of the *pratyāhāra sūtra* is one before and the other after. There in the *sūtras* having अण् and इण् arises the doubt whether the *pratyāhāra* is with the former ण् or with the latter ण्.

कृतप्रसिद्धतावदणग्रहणे सन्देहः ?

In which *sūtra* mentioning अणु does the doubt arise ?

दुलोपे पूर्वस्य दीर्घोऽणः इति

In the *sūtra* दुलोपे पूर्वस्य दीर्घोऽणः.

असन्देहं पूर्वेण, न परेण

It is beyond doubt that it is with the former and not with the latter.

कुत एतत् ?

How is it so understood ?

पराभावात्

On account of the absence of those with the latter ण

न हि दुलोपे परेऽणः सन्ति

When there is दुलोपः, there are no letters which are included in the *pratyahara* अणु with the latter ण.

ननु चायमस्ति आनृदः आनृदः इति ।

Oh there is आनृदः आनृदः !

एवं तर्हि सामर्थ्यात् पूर्वेण न परेण । यदि हि परेण स्यात् अणग्रहणमनर्थकं स्यात्, दुलोपे पूर्वस्य दीर्घोऽचः इत्येव व्रयान् । अथ वेनदपि न व्रयान्, अचो षेनद्वति इत्यो दीर्घः प्लुत इति

If so, by सामर्थ्य it is with the former and not with the latter. Had it been with the latter, the mention of अणु would have been of no use since he would have read दुलोपे पूर्वस्य दीर्घोऽचः .

Or he would not have read even अच्: since ह्रस्वत्वं, दीर्घत्वं and प्लुतत्वं can belong only to अच्.

अस्मिन्नाहं अण्ग्रहणे मन्देहः केऽणः इति

If so, there is doubt in the *sūtra* केऽणः where अण् is found.

असन्दिग्धं पूर्वेण, न परेण

It is, beyond doubt, with the former and not with the latter,

कुत एतत् ?

How is it so understood ?

पराभावान् । न हि के परे अण सन्ति

On account of the absence of those with the latter ण्. For there are no letters included in the *pratyāhara* अण् with the latter ण् before the *pratyāhara* 'ka.

ननु चायमस्मिन् गोका नौका इति !

Oh there is this गोका नौका !

एव तर्हि सामर्थ्यात् पूर्वेण न परेण यदि हि परेण स्याद् अण्ग्रहणमनर्थकं स्यात्, केऽच् इत्येव व्रूयात् । अथ वैतदपि न व्रूयात्, अचो षेनद्वयनि ह्रस्वो दीर्घ प्लुत इति

If so by सामर्थ्यं it is with the former and not with the latter. Had it been with the latter, the mention of अण् would serve no purpose since he would have read केऽच्:. Or he would not have read even अच्: since ह्रस्वत्वं, दीर्घत्वं and प्लुतत्वं can belong only to अच्.

अस्मिन्नाहं अण्ग्रहणे मन्देहः अणोऽग्रगृह्यस्यानुनामिकः इति

If so, there is doubt in this *sūtra* अणोऽप्रगृह्यस्य अनुनासिक which contains अण्.

असन्दिग्धं पूर्वण, न परेण

It is, beyond doubt, with the former and not with the latter.

कुल एतत् ?

How is it so understood ?

परमावाप्त । न हि पदान्ता परेण्यः सन्ति

On account of the absence of those with the latter ण. There are no letters in the *postpādānta* अण् with the latter ण which are finals of padas.

ननु चायमस्ति कर्तुं, इत्तुं !

Oh there is this कर्तुं, इत्तुं !

एव तर्हि सामर्थ्यान्पूर्वेण न परेण । यदि हि परेण स्यात् अण्प्रमाणमनर्थकं स्यात् अचोऽप्रगृह्यस्यानुनासिकः इत्येव व्रूयान् अथ कतदपि न व्रूयान् अच एव हि प्रगृह्य भवन्ति

If so, by सामर्थ्यं it is with the former and not with the latter. Had it been with the latter, the mention of अण् would serve no purpose since he would have read अचोऽप्रगृह्यानुनासिक. Or he would not have read even अच since only vowels can be प्रगृह्य.

अस्मिन्नाहं अण्प्रहणे मन्दहः उरण् रपर इति

If so, there is doubt in this *sūtra* उरण् रपर which contains अण्.

असन्दिग्धं पूर्वण, न परेण

It is, beyond doubt, with the former and not with the latter.

कुत एतत् ?

How is it so understood ?

परमावान् । न हि उः स्थाने परेऽण मन्ति

On account of the absence of these with the latter ण्. There are no letters in अण् with the latter ण् which can come as *ādēśas* of ऋ.

ननु चायमस्मि कर्त्रर्थं हर्त्रर्थम् इति ।

Oh there is thus कर्त्रर्थं हर्त्रर्थम् ।

किं च स्यात् ?

What if ?

यद्यत्र स्पष्टत्वं स्याद्वयो रेफयोः श्रवणं प्रसज्येत

If the रेफ here is followed by रेफ, there is the possibility for two रेफस.

हलो यमां यमि लोपः इत्येवमेकस्यात्र लोपो भविष्यन्निति

The elision of one of the two will take place by the *sūtra* हलो यमां यमि लोपः.

विभाषा न लोपः विभाषा श्रवणं प्रसज्येत

That elision is optional. Hence optionally there is the possibility for two रेफस.

अथ तर्हि नित्यो लोपः सो णि इति

If so, the elision by the *sūtra* सो णि is *mitya*

पदान्तम्येत्येवं स.

It applies only to that which is at the end of *pada*.



न शक्यः स पदान्मन्येत्येवं विज्ञातुम्, इह हि लोपो न म्यात्—जर्गृधेर्लेङ्  
अजर्घाः, पास्पद्धेः, अपास्थाः इति

It is not possible to take it to refer only to the रेफ which is पदान्, for, otherwise there will be no elision in अजर्घाः (imperfect of जर्गृध्). पास्पद्धेः, अपास्थाः

इह तर्हि मानृणाम् पितृणाम् इति स्परत्वं प्रसज्येत

If so, there will be स्परत्वं in मानृणाम् and पितृणाम्.

आचार्यवृत्तिर्ज्ञापयति नात्र स्परत्वं भवतीति यदयम् ऋत इदानीः इति धातु-  
ग्रहणं करोति

The use of *It Itya* suggests that there is no स्परत्वं here since he reads the word धातोः in the *sutra* ऋत इदानीः

कथं कृत्वा ज्ञापकम्?

How is it to be interpreted to become a ज्ञापक ?

धातुग्रहणान्वयैर्मग्नोन्नतम्, इह सा भूत मानृणाम् पितृणाम् इति: यदि चात्र  
स्परत्वं म्यात् धातुग्रहणमनर्थकं म्यात्, स्परत्वे कृते अनन्त्यत्वादिन्व न भविष्यति,  
पश्यति आचार्यो नात्र स्परत्वं भवतीति ततो धातुग्रहणं करोति

This is the benefit of the mention of धातु, that स्परत्वं may not happen in मानृणाम् and पितृणाम्. If स्परत्वं is here, धातुग्रहणं will be of no avail, for after स्परत्वं is brought in, there will be no इन्व since there will be no अनन्त्यत्वं. *It Itya* sees that there is no स्परत्वं here and hence reads धातु in the *sutra*.

इहापि तर्हि इत्वं न प्राप्नोति -चिकीर्षति जिहीर्षति

If so, there will be no इत्वं here also—in चिकीर्षति and जिहीर्षति.

सा भूदेवम्, उपधायाश्चेत्येव भविष्यति

Let it not be so: इत्वं comes there by the *sutra* उपधायाश्च.

इहापि तर्हि प्राप्नोति मानुषां पितृणाम् इति । तस्मान् तत्र धातुग्रहणं कर्तव्यम् ।

If so, it will come here also in मानुषाम् and पितृणाम्. Hence there is the need for the mention of धातु in the *sūtra*.

एवं तर्हि सामर्थ्यान्पूर्वेण न परेण । यदि परेण स्याद् अणग्रहणमनर्थकं स्यात्, उरजपर इत्येव ज्ञेयात् ।

If so, by सामर्थ्यं, it is with the former and not with the latter. Had it been with the latter, the mention of अण् would be of no avail since he would have read उरजपरः.

अस्मिन्तर्हि अणग्रहणे सन्देहः अणुदित्त्वर्णस्य चाप्रत्ययः इति ।

If so, there is doubt in the mention of अण् in the *sūtra* अणुदित्त्वर्णस्य चाप्रत्ययः.

असन्देहं परेण न पूर्वेण ।

It is, beyond doubt, with the latter and not with the former.

कुत एतत् ?

How is it so understood ?

सवर्णेऽण् तु परं युज्यते \* ।

अण् in the सवर्णग्राहकम्त्र is with the latter since there is ऋत् in the *sūtra* उर्जत् ।

यद्युः उर्जत् इत्युच्चारणे तपरकणं † करोति तज्ज्ञापयत्याचार्यः परेण न पूर्वेण इति ।

Since he reads ऋ with ण् at the end, he suggests that अण् here is with the latter and not with the former.

\* सवर्णेऽण् तपरं युज्यते is another reading.

† ऋत् तपरम् is another reading.

इण्ग्रहणेषु तर्हि सन्देहः

There is, then, doubt in the *sūtras* having इण्.

असन्दिग्धं परेण न पूर्वेण

It is, beyond doubt, with the latter and not with the former.

कुत एतत् ?

How is it so understood ?

ख्यारन्मत्र परेणैव स्यात्

इण् is with the latter in all places, on account of the mention of ख्योः.

यत्रेच्छन्ति पूर्वेण, समुद्य ग्रहणं तत्र करोति ख्यो इति । तच्च गुरु भवति

Where he wants it with the former, he combines इ and उ and reads ख्योः. It becomes heavier.

कथं कृत्वा शापकम् ?

How is it to be understood to serve as शापक ?

तत्र विभक्तिनिर्देशे समुद्य ग्रहणे अर्धचतस्रो मात्राः, प्रत्याहारग्रहणे पुनस्त्रिस्रो मात्राः, सोऽयमेवं लघीयमा न्यासेन सिद्धे सति यदूरीयासे यत्रमारभते तज्ज्ञापयत्याचार्यः परेण न पूर्वेण इति ।

If there is mention of them in combination with case suffix, there are अर्धचतस्रो मात्राः and if, on the other hand, there is mention through प्रत्याहार, there are only तिस्रो मात्राः. Since Ācārya has mentioned so heavily where there is a lighter course, he suggests that इण् is with the latter and not with the former.

किं पुनर्वर्णोन्मत्ताविवायं णकारो द्विरनुब्रूयते ?

How is it that ण् is read twice as अनुब्रूयते as if there is paucity of letters ?

एतत्प्राथम्याचार्ये भवत्येषा परिभाषा व्याख्यानतो विशेषप्रतिपत्तिर्न हि मन्देहादलक्षणम् इति

*Adya* suggests from this the परिभाषा that a *sūtra* has to be clearly understood from the commentary when it is not clear and it should not be thrown out on that score.

अणुदिन्मवर्णं परिहाय पूर्वणाग्रहण परेणोष्महणम् इति व्याख्यास्याम.

We comment that all अणु's except in अणुदिन्मवर्णस्य चाप्रत्ययः are with the former and (all) इण्'s are with the latter.

### अमङ्गलम् -- समम्

किमर्थमिमौ मुखनासिकावचनावुभावनुब्रूयते, न अकार एवानुब्रूयते ?

What for are these two nasals (म् and ङ्) used as अनुब्रूयते ? Will not अकार alone do ?

कथं यानि मकारेण प्रत्यङ्गग्रहणानि हलो यमां यमि लोपः इति ?

How will then be formed the *pratyāhāras* with म् at the end as in हलो यमां यमि लोपः ?

सन्तु अकारेण हलो यमां यमि लोप इति

Let them be with अकार thus हलो यमां यमि लोपः

नैवं शक्यम्, अकारमकारपर्योरपि अकारमकारयोर्लोपः प्रसज्येत

This is not possible since the possibility will arise for the elision of झ् and भ् when they are followed by झ् and भ्.

न झकारभकारौ झकारभकारणौ स्त.

झ and झ are not followed by झ and झ.

कथं पुनः ख्यम्परे इति ?

How will then the *sūtra* पुनः ख्यम्परे be ?

एतदप्यस्तु अकारेण पुनः ख्यम्परे इति ।

Let this also be with the *anubandha* झ thus पुनः ख्यम्परे

नैवं शक्यम् । झकारभकारपरेऽपि हि ख्यि क प्रमज्येत

This is not possible since the possibility of क will arise even when ख्य is followed by झ and झ.

न झकारभकारपरः ख्य अस्ति

There is no ख्य which is followed by झ and झ.

कथं ह्रस्वो ह्रस्वादचि ङमुणित्यम् इति ?

How will then the *sūtra* ह्रस्वो ह्रस्वादचि ङमुणित्यम् be ?

एतदप्यस्तु अकारेण ह्रस्वो ह्रस्वादचि ङमुणित्यम् इति

Let this be with the *anubandha* झ thus ह्रस्वो ह्रस्वादचि ङमुणित्यम्

नैवं शक्यम्, झकारभकारयोऽपि हि पदान्तयोः झकारभकारावागमा स्याताम्

This is not possible since the final झ and झ will get झ and झ as augments.

न झकारभकारौ पदान्तौ स्तः

There are no final झ and झ.

पथमपि पञ्चागमाः त्रय आगमिनः वैपम्यात्मक्युत्पातानुदेशो न प्राप्नोतिः

Even then, there are five आगमस and three आगमिन्स and so there will be difficulty in the operation of यथासंख्यशास्त्र.

सन्तु तादृशेषामागमानामागमिनः सन्ति, शकारभकारौ पदान्तौ न स्त इति कृत्वा आगमावपि न भविष्यतः

Let such be the आगमस which have आगमिन्स. Since झ and भ are not final, they do not get आगमस.

अयं किमिदमक्षरमिति ? \*

Now what is meant here by अक्षरम् ?

अक्षरं न क्षरं विद्यात्

अक्षरं should be taken to mean न क्षरम्.

न क्षीयते न क्षरतीति वा अक्षरम्

It should be derived in either of the two ways --न क्षीयते and न क्षरति.

अश्रोतेर्वा सरोऽक्षरम्

Or it may be derived from the root अश् with the suffix सर.

अश्रोतेर्वा पुनर्यसौणादिकः सन् प्रत्ययः । अश्रुते इत्यक्षरम्

The root अश् is followed by the suffix सरन्. अक्षरम् is derived from the root अश्.

\* Since the 14 śāstras are called अक्षरमालायां he gives the meaning of अक्षर.

वर्णं बाहुः पूर्वसूत्रे \*

In earlier works अक्षर was explained as letter

अथवा पूर्वसूत्रे वर्णस्य अक्षरमिति संज्ञा क्रियते

Or in earlier works वर्ण is given the designation अक्षर.

किमर्थमुपदिश्यते ?

What for are those read ?

अथ किमर्थमुपदेशः क्रियते ?

Then what for is their mention made ?

वर्णज्ञानं वाग्विषयो यत्र च ब्रह्म वर्तते ।  
तदर्थमिष्टबुद्धयर्थं लघ्वर्थं चापदिश्यते ॥ †

\* This suggests that there was a *Vyākaraṇa* in the form of *sūtra* before 1.1.1. *Madhyamī*. There are only places where *Mahābhāṣya* makes reference to "पूर्वसूत्रे" पूर्वसूत्रे न यऽनुबन्धा न तैरिहेन्काराणि विज्ञाने (VII, 1.18) etc.

† यद्वर्णस्य वर्णिकत्वरूपं पूर्वसमवायायै उपदेश इति, तदेव श्रीकृष्णार्जकसंवादेऽप्याह (Pr. 1.1.1) इति तदुक्तं यच्च तत्र the two verses—

अक्षरे न क्षरं विद्यावक्षतेषां स्रोऽक्षरम् ।  
वर्णं बाहुः पूर्वसूत्रे किमर्थमुपदिश्यते ॥  
वर्णज्ञानं वाग्विषयो यत्र च ब्रह्म वर्तते ।  
तदर्थमिष्टबुद्धयर्थं लघ्वर्थं चापदिश्यते ॥

to the fact that it is not आकृष्यान्वितं other than *Kātyāyana*

सोऽयमक्षरसमाज्ञायो वाक्समाज्ञाय पुण्यित, फलित चन्द्रतारकवन्त्रनिर्मण्डितो  
वेदितव्यो ब्रह्मगाशिः, सर्ववेदपुण्यफलावासिश्चास्य ज्ञाने भवति, मानार्पितरी चास्य स्वर्गे  
लोके महीयते

The *śāstra* through which the knowledge of वर्ण is got has for its subject वाक् where resides ब्रह्मन्. For its sake, for knowing the needed ones and for the sake of simplicity is it (*akṣara-samāmnaya*) read. This collection of letters which is the collection of speech should be taken to be ब्रह्मगाशि when it blossoms, fructifies and shines like moon and stars. Its knowledge leads one to realise the fruits realised by the study of all Vedas and his parents thrive well in Heaven.

प्रत्याहारतन्त्रिकम् ends.



### • 3. इक्षुयाहिकम्

In this *śhukla* two *sūtras*, *vidhānādāc* and *śālagamarbhi* are discussed at length. This is called *vidhāyahnika* since the first word of the first *sūtra* is *vidhā*.

वृद्धिरादैश्च \*

Here eight topics are dealt with. They are (1) why was the *sūtra* not read as वृद्धिरार्देच ? (2) is वृद्धिरार्देच *addesga* or अर्देच *addesga* ? (3) need for the *adhikarīśūtra* अथ संज्ञा at the beginning. (4) is this *sūtra* a *saṃgrahavākya* or a *śābhasiddhāntīśābhasya* ? (5) of the words वृद्धिः and अर्देच, which is *संज्ञा* and which is *संज्ञित* ? (6) अन्योन्याश्रयनाधारणम् (7) the need for the word *प्रत्येकम्* in this *sūtra* and the next and (8) what is the need for *तत्परकरण* in *भातु* of अर्देच ?

## I

कृत्व † कस्मान्न भवति, चो कृ पदस्थेति । †

Why is not the final **र** of the word **अर्ध** replaced by **ह** as is sanctioned by the **सूत्र** **चोः हः** ?

\* That this compound consists of 2 words ब्रह्म and अर्देन, known from the word अनपि. The statement of Bh. yakara later on in this sutra ब्रह्मनयान्त्यात्विम् That it may be considered to be made up of three a root  
know from the bh. ga गृहे भवति एतन्निष्ठे भवति is the first thinker. When अर्देन  
is in a col it has not taken the form अर्देन्म् सम्- samantahartha a cor.  
meant to be analysed

† *सर्व* is to be referred to the five letters of *सर्व*, but to *स* alone.

\* If not it has that the point does not arise since *P* may  
be taken as the ground for the *tinkka* and *tudika* words and there is no other  
ground for the answer. Since the *sampāda* *vṛddhi*, which was pointed  
out by *śa* has been taken to be *tinkka* not its relation to *sampāda* is covered  
to be *nāga* the *śa* and *idam* should also be considered a *tinkka* word  
then it may be concluded to be the *anukarana* of what is found in the  
*p. 195* etc. I am here uphold the theory ब्रवी शब्दोऽयं प्रथमः should take  
अदेवु to be *jātivācaka*

भवात्

Because it is taken to be *bha* (and not *pada*).

कथं भसंज्ञा ?

On what authority is it *bha* ?

अयम्यादीनि छन्दसि इति

By the *sūtra* अयम्यादीनि छन्दसि.

छन्दसीत्युच्यते, न चेदं छन्दः

The word *chandasī* is found there and this is not *cho, das*.

छन्दोवत्सूत्राणि भवन्ति \*

*Upanishad sūtras* are treated like Vedic expressions

यदि भसंज्ञा वृद्धिरदजदेङ्गण इति जइत्वमपि न प्राप्नोति

If it is *bha* and not *pada*, it will not change to *ṛ* as is found in वृद्धिरदजदेङ्गणः.

उभयमंजान्यपि छन्दसि दृश्यन्ते, तथा स सुष्टुभा स क्रक्यता गणनं (R. V. IV, 50, 5) पदत्वान् कुन्व भवोज्जइत्व न भवति, तत्रभित्तिपि पदत्वान्छन्द भवत्कुत्वं न भविष्यति

Vedic expressions are found to have both the *saṃjñā* सुष्टुभा स क्रक्यता गणनं, where *च्* is changed to *कृ* on account of *pada-saṃjñā* and *कृ* is not changed to *कु* on account of *bha-saṃjñā* in the word क्रक्यता. Similarly here *च्* is changed to *ज्* on account of *pada-saṃjñā* and it is not changed to *ङ* on account of *bha-saṃjñā*.

\* Since *Upanishad* is said to be an important book of Veda in the first *śāhikā* it may be treated like Vēdas. The reason for not saying read नेव as एङ् may be said to be for the sake of brevity. ऐङ् *Upanishad* make the reader understand easily that *Pāṇini* refers to the *pratyāhara*.

II

नि. पुनरिदं नद्धाविनग्रहणं, वृद्धिर्नित्येवं ये आकारैकारैकाग्रं ग्राह्यन्ते तेषां ग्रहणम्, आहोस्विदितैज्माश्रमम्

Is it in this *sūtra* *lubbhāratagrahaṇa*\* (i.e.) reference to the letters *a, ā* and *ī* got by the *sūtras* enjoining *redh* or reference to the letters *i, u* and *ṛ* alone. In other words, does the designation *redh* refer to only those letters *a, ā* and *ī* called by the term *redh* or to all *a, ā* and *ī*?

किं चातः ?

What if (whether it is *lubbhāratagrahaṇa* or no) ?

यदि नद्धाविनग्रहणं शालीयः मालीय इति वृद्धलक्षणशब्दो न प्राप्नोति । आत्र मयम् शालमयम् - वृद्धलक्षणो मयण न प्राप्नोति, आत्रगुमायनि शालगुमायनिः— वृद्धलक्षणः फिन् न प्राप्नोति ।

If it is *lubbhāratagrahaṇa*, the *pratyaya* 'cha' by the *sūtra* *redh it chah* cannot be suffixed to the words शालीय and मालीय to get the forms शालीयः and मालीयः; the *pratyaya* 'ma' by the *sūtra* 'redh it ma' cannot be suffixed to the words आत्र and शाल to get the forms आत्रमयम् and शालमयम्, and the *pratyaya* 'phi' by the *sūtra* 'redh it aphit' to the words आत्रगुम् and शालगुम् to get the forms आत्रगुमायनिः and शालगुमायनिः.

अत्र अं नावन्य ग्रहणं सर्वो भास सर्वभास इति उत्तरपदवृद्धौ सर्वे च इत्येव विधिः प्राप्नोति, इह च नावनी भार्या यस्य नावद्वार्य यावद्वार्य वृद्धिर्निमित्तस्य . . इति पुनर्वाचप्रतिषेधः प्राप्नोति

\* In *lubbhāratagrahaṇa* there is derived the word *redh*. The reason is that in the *lubbhāratagrahaṇa* and *quadbhāratagrahaṇa* the letters *a, ā* and *ī* are taken. Where *a, ā* and *ī* are taken there is *lubbhāratagrahaṇa* or *pa* and *lubbhāratagrahaṇa* in *luk*, *lup* etc.

If, on the other hand, there is reference only to *ā*, *ai* and *au*, the *sūtra* 'uttarapadaṛddhīṁ sarvaṇam' \* will be applied to the word सर्वमान् which is the compound of सर्वो भास (when the word will have its final syllable *aditta*), and when तावनी भाया यस्य, यावनी भाया यस्य are compounded, there will be no *jananubhāra* so that the forms तावद्भायः, and यावद्भायः cannot be formed, (but they would become तावनीभायः and यावनीभायः, which forms are not current in the world).

अन्तु नाः आदैःमात्रम्य ग्रहणम्

In that case, let the reference be only to *a*, *ai* and *au*

तन् चोक्तं सर्वो भास सर्वभास इति उत्तरपदवृद्धौ सर्वं च इत्येव विधि प्राप्नोति !

Has it not been said that, in that case, the *sūtra* उत्तरपदवृद्धौ . . . will apply to सर्वभास which is the compound of सर्वो भास.

नैव दोषः, नैव विज्ञायते उत्तरपदस्य वृद्धि उत्तरपदवृद्धि उत्तरपदवृद्धाविति

It is no harm; the word उत्तरपदवृद्धौ is not the locative of उत्तरपदवृद्धि, the compound of उत्तरपदस्य वृद्धि.

कथं तर्हि ! How then ?

उत्तरपदस्य इत्येव प्रकृत्य या वृद्धिः तद्वन्त्युत्तरपदे इत्येवमेतद्विज्ञायते इत्येव चेतदेव विज्ञेयम्, तद्भावितग्रहणे मत्स्यपि इह प्रसज्येत सर्वं कारकं सर्वकारकं इति.

It is understood in this way - उत्तरपदस्य इत्येव प्रकृत्य या वृद्धिः तद्वन्त्युत्तरपदे This should be interpreted this way, for, otherwise, even granting *tadūha ityaprahara* that defect will appear even in the word सर्वकारकः, the compound of सर्वः कारकः.

\* Bhatt, *op. cit.* p. 107. उत्तरपदस्येतिप्रकृत्य या वृद्धाविति तद्वन्त्युत्तरपदे पर सर्वशब्दो दिक्तादृश अन्तादीना भवन्ति; सर्वप्रासादक आधकारग्रहणं किम् सर्वभासः.

यदप्युच्यते इह तावती भार्या यस्य तावद्भार्यं यावद्भार्यं इति च वृद्धिनिमित्तस्य इति पृवङ्गाग्रनिषेधः प्राप्नोतीति, नैव दोषः, नैवं विज्ञायते वृद्धेर्निमित्तं वृद्धिनिमित्तं, वृद्धिनिमित्तस्येति

And the other point<sup>2</sup> that was raised that *pūṇa nūbhāṣa* *pratyakṣa* that will happen by the *sūtra* 'vṛddhinimittasya', in the use of तावद्भार्यं, the compound of तावती भार्या यस्य and यावद्भार्यं, cannot stand, for the word वृद्धिनिमित्तस्य is not taken to be the genitive of वृद्धिनिमित्तम्, the compound of वृद्धेर्निमित्तम्.

कथं तर्हि ? How then ?

वृद्धेर्निमित्तं यस्मिन्सोऽयं वृद्धिनिमित्तं वृद्धिनिमित्तस्येति

It is the genitive of वृद्धिनिमित्तं, the compound of वृद्धेर्निमित्तम् यस्मिन् सः.

किं च वृद्धेर्निमित्तम् ?

What is the *nimitta* of *vṛddhi* ?

योऽस्मी ककारो, ञकारो णकारो वा

*Kakāra, ṅakāra or ṇakāra.*

अथवा यं कृत्वाया वृद्धेर्निमित्तम्

Or that what is the *nimitta* of all *vṛddhi* ?

कस्य कृत्वायाः वृद्धेर्निमित्तम् ?

What is the *nimitta* of all *vṛddhi* ?

यस्यथाप्राप्ताकारैकारैकाराणाम्

That which is (the *nimitta*) of *a*, *ā* and *au*.

Since there is no *vārttika* in the first two topics, it is clear that they are *Mahābhāṣyakāra*'s own.

III

संज्ञाधिकारः संज्ञासंप्रत्ययार्थः

*Samjñādhikāra śāstra* for clear conception of *samjñā*

अथ संज्ञा इत्येष प्रकृत्य वृद्ध्यादयः शब्दा पठितव्याः, किं प्रयोजनम् 'संज्ञा-  
संप्रत्ययार्थः' वृद्ध्यादीन् शब्दान् संज्ञा इत्येष संप्रत्ययो यथा स्यात्

There should be a *śāstra* अथ संज्ञा before *vrddhi* etc. What for? *Samjñā* is *comprati* *vyarth* etc., so that there may be clear conception that the words like *vrddhi* are *samjñā*.

इतरथा क्षमप्रत्ययो यथा लोके

For otherwise, absence of clear conception, as in the world.

अक्रियमाणे हि संज्ञाधिकारे वृद्ध्यादीन् संज्ञेत्येष संप्रत्ययो न स्यात् । इदमि-  
दानीं बहुसूत्रमनर्थकं स्यात् । अनर्थकमित्याह । कथम् । यथा लोके, लोके क्षमर्थवन्ति  
चानर्थकानि च वाक्यानि \* दृश्यन्ते अर्थवन्ति नावन्—देवदत्त गामभ्याज शुक्रा-  
दण्डेन, देवदत्त गामभ्याज कृष्णाम् इति ; अनर्थकानि दृश सदिमानि षड्पूषाः  
कुण्डमज्जातिन पल्लपिण्ड अभरोरुक्रमेत्कुमार्या स्फटिकुनस्य पिता प्रनिशीन इति

If *samjñādhikāra* is not done, one cannot have a clear con-  
ception of *vrddhi* etc. to be *samjñā*. Then many chapters  
may become meaningless. Meaningless, says he; how? As is  
in the world. There are sentences in the world both with  
meaning and without meaning; those that have meaning are  
at first, देवदत्त, कृष्णाम्, those that are meaningless are  
दृश . . . प्रतिद्विजः.

\* Not to the word वाक्यानि as used in the sense of groups of words whether they make a sense or no.

## संज्ञासंशयसंदेहश्च

Removal of the doubt of *saṃjñā* and *saṃjñāna*.

क्रियमाणेऽपि संज्ञाधिकारे संज्ञासंज्ञिनोरसन्देहो वक्तव्यः । कुतो ह्येतन् वृद्धि-  
शब्दः संज्ञा, आदैच' संज्ञिन इति ; न पुनर्गदैच' संज्ञा, वृद्धिशब्दः संज्ञी इति

Even when the *saṃjñādhikāraśūtra* is read, doubt should be cleared as to what is *saṃjñā* and what is *saṃjñāna*. For how does one know that the word *irddhi* is *saṃjñā* and *ā*, *ai* and *āi* are *saṃjñāna*s and not *ā*, *ai* and *īu* are *saṃjñā*s and *irddhi*, *saṃjñāna* ?

यत्तावदुच्यते संज्ञाधिकारः कर्तव्यः संज्ञासंप्रत्ययार्थः न, न कर्तव्यः

The first point raised that *संज्ञाधिकारः कर्तव्यः संज्ञासंप्रत्ययार्थः* need not be.

## आचार्याचारात् संज्ञासिद्धिः

The conception of *saṃjñā* from *Ācārya*'s use.

आचार्याचारात् संज्ञासिद्धिर्भविष्यति

One can have a definite conception of what is *saṃjñā* from *Ācārya*'s using them.

किमिदमाचार्याचारादिति ?

What is here the meaning of *आचार्याचारात्* ?

आचार्याणामुपचारात्

By the *vyavahāra* of *Ācārya*.

## यथा लौकिकवैदिकेषु

As is found in those related to *lōka* and *vēda*.

नद्यायां लौकिकेषु वैदिकेषु च कृतान्तेषु । लोके तावन्मानापित्रौ पुत्रस्य ज्ञानस्य  
सवृतेऽवकाशे नाम कुर्याते देवदत्तो यज्ञदत्त इति । तयोस्त्वचारादन्येऽपि जानन्ति इय-  
मस्य संज्ञेति । वेदेऽपि याज्ञिकाः \*संज्ञं कुर्यन्ति स्फुर्यो वृषश्चपात इति । तत्रभवना  
मुपचारादन्येऽपि जानन्ति इयमस्य संज्ञेति

It is like the happenings in the world and in the *śāstras*. First in the world the parents name the child that is born as *Devadatta*, *Yajñadatta* in a closed room and by their use, others understand that it is his name. In the *śāstras* too *yajñikas* name sacrificial utensils as *śaphīra*, *gūṇa*, *caśāla* etc. and from the use of those words made by those venerable men, others understand them to be their respective संज्ञा.

एवमिहापि ; इदं तावत् केचिद्व्याचक्षणा आहुः वृद्धिरित्यन्तः संज्ञा, अर्द्धच,  
संज्ञित इति ; अपरे पुनः सिचि वृद्धिः ... इत्युक्त्वा आकारैर्कारैर्कारानुदाहृति, तेन  
मन्यामहे यथा प्रत्याख्यन्ते सा संज्ञा, ये प्रतीयन्ते ते संज्ञित इति

So also here ; Even here some comment that the word *vrddhi* is *saṃjñā* and *ā. n. an. ā. n. an. ā. n. an.* are *saṃjñas* ; others read the *śāstra* *सिचि वृद्धिः* ... and illustrate it with *ā. ā. n. an.* and *an.* ; thence do we understand that with which a mother is denoted is *saṃjñā* and those that are denoted are *saṃjñas*.

यदप्युच्यते कियमाणेऽपि संज्ञार्थिको संज्ञामन्तिनोऽसन्देहो वक्तव्य इति

As regards the statement कियमाणेऽपि ... वक्तव्यः

संज्ञामंश्यमसन्देहश्च

There is no doubt about संज्ञा and संज्ञित

\* याज्ञिकाः = यज्ञकाण्डद्वाराः 'अप्य' (Uddyota)



संज्ञासंज्ञिनोश्च असन्देहः सिद्धः ; कुतः ? आचार्याचार्यादेव, उक्त आचार्या-  
चारः

Evidently there is no doubt with regard to संज्ञा and संज्ञिन .  
How ? From *ācārya s acāra*; *ācāryacāra* has been explained.

अनाकृतिः

That which has no *ākṛti*.

अथवा अनाकृतिं मज्ञा, आकृतिमन्तं संज्ञिन । अनेकेऽपि आकृतिमनो माम-  
पिषडन्त्य देवदत्त इति मज्ञा कियते

Or *saṃjñā* is that which has no *ākṛti* and *saṃjñin*s are those  
which have *ākṛti*. Even in the world the name *Devadatta* is  
given to the mass of flesh having *ākṛti*.\*

Since it is not easy here to decide which is *ākṛtimān* and which  
is *anākṛtimān*, *Ārthakakara* gives another reason thus:—

लिङ्गेन वा

Or with particular distinguishing mark

अथवा किञ्चिद्विज्ञमामन्त्य वक्ष्यामि इत्यल्लिङ्गं मज्ञेति . वृद्धिश्च न च तद्विज्ञं  
करिष्यते, नादच्छब्दे

Or for using a particular distinguishing mark, I shall say  
that *saṃjñā* is that which has a particular mark; and that  
mark is added to *alīhi* and not to *etān*

इदं तावदयुक्तम्, यदुच्यते आचार्याचार्यादिनि

The statement *ācāryācārāt* is inappropriate.

\* *ākṛti* though generally means *form* here means *manifoldness* hence  
*anākṛti* means *oneness*.

किमत्रायुक्तम् ?

How is it here inappropriate ?

नमैवोपालभ्य आगमकं ते सूत्रमिति तस्यैव पुन प्रमाणीकरणमित्येतदयुक्तम्, अपग्नितुष्यन् सत्त्वपि भवाननेन परिहारेण अनाकुर्तिर्लिङ्गेन वा इत्याह

Having found fault with him that his *sūtra* is not clear it is inappropriate to take his *sūtra* as the authority. Only not being satisfied with it have you given other reasons *anākṛtiḥ liṅgēna vā*.

तच्चापि वक्तव्यम्

That distinguishing mark will have to be mentioned.

यद्यप्येतदुच्यते, अथैवैतर्हि इत्संज्ञा न वक्तव्या, लोपश्च न वक्तव्यः, संज्ञालिङ्गमनुबन्धेषु कर्ण्यते । न च संज्ञाया निवृत्तिरुच्यते । स्वभावेन संज्ञा संज्ञिन प्रत्याय्य स्वयं निवर्तते. \* नैतानुबन्धानामपि निवृत्तिर्भविष्यति

If it is said, then there is no need for enjoining *it-samjñā* and its elision. The distinguishing mark is attached to *anubandhas* (found in roots etc.) and no *sūtra* enjoining its disappearance need be said; as the *samjñā* enabling us to understand the *samjñān* disappears of its own accord, so also the *anubandhas* disappear.

मिथ्यसंबन्धम्, अपाणिनीयं तु भवति, यथान्याममेवास्तु

The desired object is thus accomplished. But it goes against *Pāṇini's* plan. Let the *sūtras* remain as they are

\* संज्ञा साधनं प्रत्याय्य निवर्तते. n. other reading

ननु चेत्तम् सज्ञाधिकारः संज्ञासम्यक्त्यर्थं न तथा ह्यसंमत्ययो यथा लोके इति

Has it not been said that *samjñādhikāra* is for clear conception of *samjñā* and otherwise there will be no clear conception, as is found in the world?

न च यथा लोके तथा व्याकरणे । प्रमाणभूत आचार्यो दर्शयन्विप्रपाणि  
शुचाधिकाशे प्राप्युख उपविश्य महता प्रयत्नेन सूत्रान् अगच्छति स्म । तत्राशक्यं  
वर्णनाप्यनर्थकेन भविषु । किं पुनश्चिन्ता सूत्रेण ?

The same is not the case in grammar as is in the world. The  
Teacher who is an authority for us composed these *śāstra* with  
great effort, having seated himself in a clean place with face  
turned east and with a rag made of kusa grass worn on his  
fourth finger. Not even a single letter there can be found to  
be meumagloss. What about this whole *sūtra*?

किमतः ? What from that ?

मदशक्यम्, अन सज्ञासंज्ञितान्येव

Since it is not possible (even for a letter to be *amathaka*), they  
are *samjñā* and *samjñān*.

#### IV

कुतो नु मन्वेतन् संज्ञासंज्ञितान्येवेति, न पुन साधनुश्रामने अस्मिन् शास्त्रे  
साधुत्वमनेन क्रियते ?

How is it that it is decided that they are *samjñā* and *samjñān*  
and not that they are decided to be correct from this *śāstra*  
intended to decide the correctness of words ?

कृतमनयोन्माधुत्वम्

The correctness of these two\* has been ascertained.

कथम्! How?

वृद्धिर्मा अविशेषेणोपदिष्टः अकृतिपाठे, तस्मान् किन्धत्यय । आर्देचोऽप्यक्षर-  
समाप्ताये उपदिष्टाः

The root *vrddh* is read in *prarthapāṭha* and the *pratyaya* \**ktān*\* is  
affixed to it. *It* and *or* are read in *Maheshvarasātras*†

प्रयोगनियमार्थं नर्हीद स्यात् वृद्धिशब्दान्तरे आर्देच प्रयोक्तव्या इति

Let then this be to decide the order of words that *ādarācāh*  
should be used after the word *vrddhah*

नेह प्रयोगनियम आरभ्यते ‡

The restriction of the order of words is not commenced  
here.

किं तर्हि? What then?

सम्कृत्य सम्कृत्य पदान्युत्पद्यन्ते तेषां यथेष्टमभिसम्बन्धो भवति, तद्यथा  
आहर पात्रम्, पात्रमाहर इति

Words are formed here. They may be connected in any way  
one likes, as in *ahara pātram* and *pātram ihara*

\* Two refers to *vrddhah* and *ādarāc*

† This sentence means that the letters denoted by *ā* and *āc* are  
read or so pronounced in *Maheshvarasātras* अङ्गुत्तम and एङ्गीत

‡ This entry shows that *Prām* does not deal with syntax  
but only with Etymology and Metonymy

आदेशास्तर्हि उमे स्युः, वृद्धिगुणस्य आदेश आदेशा

Then may these be *ādeśas*; *ādhāraḥ* are the *ādeśas* of the word *vrddhiḥ*.

षष्ठीनिर्दिष्टस्यादेशा उच्यन्ते, न चात्र षष्ठी पर्याप्तः

*Adidas* are for it that is in the sixth case (explicit or implied). We do not see here the sixth case.

आगमास्तरहिमि स्युः वृद्धिः शब्दस्यार्थे च आगमा

Then may these be augments; *aditran* are the augments of the word *vuddhikā*.

आगमा अपि पृथग्विनिर्दिष्टस्यैवोक्त्यन्ते, लिङ्गेन न, न चात्र पृथी न स्वत्वप्या  
 समलिङ्गे पदयामः

*Iqnam* also are for it that is in the sixth case or they are denoted to be such by some distinguishing mark. We do not see here either the sixth case or the *ayam unqat*.

इह " अल्पमपि भूय सामानाधिकरण्यामेकविभक्तित्वं च, द्वयोश्चेन द्ववति

*Sāmānādhikaranyā* and *ekavibhaktikā* it are here : this happens only in two cases.

कृत्योः

In which two cases?

विशेषणविशेष्ययोर्वा मञ्जामञ्जिनोर्वा

In the cases wherein they are the word qualified and the qualifying word or *sampriti* and *sampran*.

\* इदम् अपि cf इदमदममुत्तवाध (शतपथम् 1-3 5-7)

तत्रैतन्म्याद्विशेषणविशेष्ये इति

Of the two, let this be the case of *rasēśana* and *rasēśya*.

तच्च न, द्वयोर्हि प्रतीतपदार्थकयोर्लोकं विशेषणविशेष्यभावो भवति न  
चौदच्छब्द प्रतीतपदार्थक । तस्मान् सञ्ज्ञासंज्ञनावेव

No, it is not ; for *rasēśana-rasēśya-bhāva* happens in the world only in the case of two whose meaning is definitely known. Here the meaning of *śāda* is not clear. Hence they are *saṃjñā* and *saṃjñāin*.

V

तत्र त्वेतावान् सन्देहः कः संज्ञां का संज्ञेति

There, it is only this doubt, which is *saṃjñā* and what is *saṃjñā*.

स चापि कः सन्देहः ?

Where then does that doubt arise ?

यत्रोभे समानाक्षरे । यत्र त्वन्यतरल्लघु सा संज्ञा, यद्गुरु स संज्ञेति

Where both have the same number of syllables. Where, on the other hand, one has smaller number of syllables and another larger number of syllables, the former is *saṃjñā* and the latter is *saṃjñāin*.

कुत एतत् ?

Wherefrom is this ?

लघ्वर्थे हि संज्ञाकरणम् ?

For indeed it is for brevity that *saṃjñās* are made.

तत्राप्ययं तावदयं गुरुत्वधुनामेवोपलक्षयितुमर्हति

There too it does not invariably signify the *garula* and *laghulā*.

किं तर्हि ? • What then ?

अनाकृतितामपि । अनाकृति सजा, आकृतिमन्त सज्जित, लोकेऽपि  
आकृतिमनो मामपिण्डम्य देवदत्त इति संज्ञा क्रियते

The state of being without *akṛti* also. That which has no *akṛti* is *śūnya* and those that have *akṛti* are *saṃjñāns*. In the work, too the name *Devadatta* is given to the mass of flesh which has *ākṛti*.

अथवा भावानन्त्य संज्ञा भवन्ति वृद्धिशब्दश्चावर्तते, नादैच्छब्दः । नयथा  
इतस्त्रापि देवदत्तशब्द आवर्तते, न मामपिण्ड

On those which are repeated are *saṃjñāns*. The word *vydḍhi* is repeated and not *akṛti*. The same is the case elsewhere also the word *Devadatta* is repeated and not the mass of flesh.

अथवा पूर्वज्ञानि संज्ञा, परेष्वाग्नि संज्ञा

Or the first mentioned is *saṃjñāns* and the next-mentioned is *śūnyajñāns*.

कुत एतत् ?

Whence is this ?

मनो हि कार्यण कार्येण भवितव्यम्, नयथा इतस्त्रापि मनो मामपिण्डम्य  
देवदत्त इति संज्ञा क्रियते

For operation comes only when there is an operator. The same is seen even elsewhere—the name *Devadatta* is given only to the existing mass of flesh.

कथं वृद्धिरदिति ?

Then how is it *vrddhiraditi* ? (in other words, why is the order inverted here ?)

एतदेकमाचार्यस्य मङ्गलार्थे मृष्यताम् । माह्निक आचार्यो महतः शास्त्राध्ययनं मङ्गलार्थं वृद्धिश्चन्द्रमामितं प्रयुक्ते । मङ्गलादीनि हि शास्त्राणि यन्त्रे वीर्यपुरुषकाणि भवन्त्यायुष्मन्पुरुषकाणि चाप्येताश्च वृद्धियुक्ता यथा स्युर्गतिः \* । सर्वत्रैव हि व्याकरणे पूर्वोच्चारिता मञ्जी, परोच्चारिता मञ्जा, अदेङ्गुणः इति यथा

This one used by *Jcarya* for the sake of a *gula* may be passed over. *Jcarya*, eager of *mangula*, used at the commencement, the word *vrddhi* to serve as a *cept* for his great work, for, only such works have *vrddhi* at the commencement thrive well, making the readers strong, long-lived and prosperous. In the whole *vyākaraṇa*, the first mentioned is *saṃjñā* and the next mentioned is *saṃjñā*, *aditi* *gula*.

Having debately mentioned the criterion to be used which is *saṃjñā* and which is *saṃjñā*, he reopens the topic of *saṃjñā* which he closed by saying न च यथा लोके तथा व्याकरणे.

\* *vy* माह्निक आचार्यो महतः शास्त्राध्ययनं मङ्गलार्थं वृद्धिरदिति यथा स्युः । मङ्गलादीनि मङ्गलमभ्यासं मङ्गलान्तरिति हि शास्त्राणि प्रथमे वीर्यपुरुषकाणि च भवन्ति आयुष्मन्पुरुषाणि चाप्येताश्च मङ्गलपुरुषा यथा स्युः ( *Di. syu* ॥ ११ ॥ ) अत्रोक्तं 'तत्र' १.३.१) एवं मृष्यतायापि विष्णुवाचकाकारस्य द्विचक्षुराणां हि विष्णुस्मरणस्य मङ्गलमभ्यासितम् 'क' अकारो वै सर्वो कः सैव स्पर्शोऽभिर्व्यञ्ज्यमाना नानारूपा भवन्ति इति श्रुते आकारस्य सर्वव्यापककृतत्वात् 'अ' इति 'वृद्धि' इति शब्दव्यञ्जनयन्त्रध्वन्या मङ्गलमङ्गलार्थेन । ताम्रपत्रकृत्यापि भगवत्पाशने सप्तम् इति सिद्धशब्दोच्चारणं कृतं मङ्गलम् ( *U. abhy. ॥ ११ ॥ ३ ॥ १ ॥ १ ॥* )



दोषवान्बन्धवपि सज्ञाधिकारः ; अष्टमेऽपि हि संज्ञा क्रियते तस्य परमात्रेहितम्  
इति, तत्रापीदमनुवर्त्य स्यात्

*Samyaktakara* will be defective too; For there is *samyak-  
vāda* like तस्य परमात्रेहितम् in the eighth chapter. There too  
it is *samyaktakara* should have its influence.

अथवाऽप्यनेनैव यत्र क्रियते, न हीद लोकाद्विद्यते, यदाऽऽ लोकाद्विद्यते  
नचो यदाहं म्यात्, तथा अगोज्ञाय कश्चिद् सक्थनि कर्णे वा गृह्यन्वोपदिशति  
अयं गौः इति, न चास्मायाचष्टे इयमस्य मज्ञेति, भवति चास्य मंत्रव्यय

Or this attempt is inopportune, for this is not different  
from what is met in the word. If this is different from what  
happens in the world, then it deserves to be specially treated.  
For example, one takes hold of a cow by its tangle or ear and  
tells another ignorant of it 'this is a cow', but he never  
tells him that it is *śarīra samyaktā*. Correct impression is formed  
in the mind of the hearer.

नैवेतन्स्यात् कृतमन्त्र पूर्वगमिसम्बन्धः इति

Here this may be said that the *samyak samyaktā bhāṣā* was  
determined by the forefathers.

इहापि कृतः पूर्वगमिसम्बन्धः

Here too the relation has been determined by the fore-  
fathers.

कैः? By whom?

आचार्यैः By the *Ācāryas*.

नैवेतन्स्यात् यस्मै तर्हि मन्त्रव्युपदिशति तस्याकृतः इति

There may this arise that he who is now taught does not  
know it.

वेकेऽपि हि यस्मै सम्बन्धपरिज्ञानि तत्त्वाद्वा, श्रव तत्र कृत, इदमपि कृतो द्रष्टव्यः

In the world too he who is taught does not know it. If he knows it then, there also it should be taken that he knows it.

## VI

मनो वृद्ध्यादिषु संज्ञाभावात् तदाश्रये इतरेणश्रयत्वादप्रसिद्धिः

On account of interdependence *etc.*, if coming in *etc.* *śāngīya* exists and *śāngīya* being comprehended through *śāngīya* there is no clear comprehension of the words *vidhā* etc.

मनो गजिनं संज्ञाभावात्, तदाश्रये संज्ञाश्रयेभाजिनं, वृद्ध्यादिविभक्त-  
राश्रयत्वादप्रसिद्धिः

When *śāngīya* exists, there is need for naming it, the *śāngīya* is comprehended through *śāngīya*. Hence there is interdependence. On that count there is no clear comprehension of the words *vidhā* etc. (In *śāngīya* like *marjāh vidhāh*.)

का इतरेणश्रयता ?

How is interdependence ?

तन्नामादेवा संज्ञया भावितव्यम्, संज्ञया साधनो भाव्यन्ते तदेव-  
दितरेणश्रय भवति, इतरेणश्रयार्थं च कारिणि न तत्त्वन्ते, तद्वत्  
नौर्नावि बद्धा नेतव्याणाय भवति

*śāngīya* should be *śāngīya* so that *śāngīya* may be *śāngīya*, and *śāngīya* *śāngīya* they are *śāngīya* to *śāngīya*. This is the interdependence. *śāngīya* which are interdependent are not accomplished. For instance ship tied to another ship is not able to come to its rest (while sailing).

## LECTURES ON PATAÑJALI'S MAHĀBHĀṢYA

ननु च भौः, इतरेतराश्रयाग्यपि कार्याणि दृश्यन्ते, तद्यथा नौ शकटं वहति, शकटं च नाव वहति

Oh! we see even the interdependent deeds being accomplished. For instance ship carries cart and cart carries ship

अन्यदपि नत्र किञ्चित् भवति उल स्थल वा स्थले शकट नाव वहति, जले नौः शकटं वहति

Another thing is there, water or land; cart carries ship on land and ship carries cart on water

यथा तर्हि त्रिविष्टम्भकम्

Such a holder (of books, each of three planks (may serve as an example.)

तत्राप्यन्ततः सूत्रकं भवति इदं पुनरितरेतराश्रयमेव

There too exists the string (which keeps them together). Here there is only interdependence.

मिदं तु नित्यशब्दत्वात्

Our object is gained on account of the nature of *śabda*

मिदमेतत्

Our object is gained.

कथम्? How?

नित्यशब्दत्वात् नित्या शब्दाः, नित्येषु शब्देषु सनामर्दचा मज्ञा क्रियते, न च मज्ञया अर्दचो भाव्यन्ते

(It is so) since *śabda* is *nitya*. *Śabdas* are *nitya*, when *śabdas* are *nitya*, *sanjñā* is given to *śabda* which already existed, their existence is not brought out by the *sanjñā*

यदि नाहं नित्या वन्द्य किमर्थं शास्त्रम् ?

If *śāstras* are *nitya*, what for is the *śāstra* ?

किमर्थं शास्त्रमिति चेन्नित्यकल्याणमदम्

If it is asked what for the *śāstra* is, its existence is established on a count of its warding capacity.

निवर्तकम् शास्त्रम्

*Śāstra* has the capacity to ward off.

कथम् ? How ?

मृजिस्माद्यविशेषेणोपदिष्टं, तस्य सर्वत्र मृजिबुद्धिः प्रसक्ता, तत्रानेन निवृत्तिः क्रियते मृजेककडित्मु प्रत्ययेषु मृजिप्रसङ्गे मार्जं साधुर्भवति इति

The root *mṛj* is read generally. Hence it is taken that it comes everywhere. Then this *śāstra* (*mṛjīh viddhi*) precludes it. It says that, when it is followed by *pratyayas* which are neither *kā* nor *ad*, *māj* is the correct form in the place of *mṛj*.

## VII

\* वृद्धिगुणमञ्जयोः प्रत्येकं वचनम् वृद्धिगुणमञ्जयोः प्रत्येकप्रकरणं वक्तव्यम्

Need for the word *pratyeka* in the first two *śāstras*. The word *pratyeka* should be read in the first two *śāstras*.

प्रत्येकं वृद्धिगुणमञ्जे भवनं इति वक्तव्यम्

It should be said that the *saṃpāṇī*, *viddhi* and *gurakā* apply to each (of *āddī* and *adā* respectively)

\* The Portia, marked ( ) is not found in certain editions.

किं प्रयोजनम् ?

What is the benefit ?

समुदाये मा भूताम् इति

So that they may not apply collectively

अन्वयः सहचरानामुदाये संज्ञाप्रसङ्गः

The word *sah* is being found elsewhere too, especially for the *samī jñā* collectively.

यत्र सत्वचरानामुदाये तृदिक्षुप्तस्य, शिरःपदस्य दक्षिण्यति सत्सुतान् शयि  
होति सत्सुतान् न च यत्र सह सुप्ता इमे अभ्यस्ते सह इति

Since the word *sah* is found elsewhere, there is no possibility for the word *sah* and *grāh* to represent collectively. What we want anything collectively to represent with *sah* is, *sah saha* *he ānupada* *sah*

प्रत्यक्ष्यं च वाक्यपरिममामः

The fruit of the fruit of the meaning of the sentence being seen individually.

प्रत्यक्ष्यं च वाक्यपरिममामि तथैवा देवदत्तयज्ञदत्तविष्णुमित्रा भोज्य  
न्यातिन न चोच्यते प्रत्यक्ष्यमिति त्वे च भुवि परिममाप्यते

The fruit of the meaning of the sentence is seen individually for instance, in the sentence देवदत्तयज्ञदत्तविष्णुमित्रा भोज्यन्ताम् the word प्रत्यक्ष्यं is not used. The fruit of eating is seen individually.

ननु चायमप्यस्ति दृष्टान्तः समुदाये वाक्यपरिममामि इति । तथैवा गर्गाः  
ज्ञानं दण्ड्यन्ताम् इति अर्थिनश्च राजानो द्विगण्येन भवन्ति, न च प्रत्येकं दण्डयन्ति

Oh! the other *anupada* also is found that the fruit of the action is found collectively *evā, Grahāḥ satam dandayanti* Kings want money and they do not fine them individually

सन्नि एवस्मिन् दृष्टान्ते यदि तत्र महग्रहणं विद्यते, इहापि प्रत्येक-  
मिदं वक्तव्यम् अथ तत्रान्तरेऽ महग्रहणं महभूतानि कार्यं भवति  
इहापि नार्थः प्रत्येकमिति वचनेन

In the presence of this *pratyekam*, the word *sat* is not to be  
the the word *pratyekam* should be read. If, without the  
of the word *sat*, a thing may take place either way,  
I do not think it takes place invariably without the use  
of the word *pratyekam*.

He may say be well that there is a slight difference  
between *sat* and *pratyekam*. But *sat* is not *pratyekam*,  
the former does not take cognisance of the *pratyekam* सन्निदृश्ये  
वाक्यपरिदृष्टिम्, and hence it does not take place for  
the word *pratyekam* is not to be read for  
*pratyekam* the other way is not to be read for  
other *pratyekam* words. Hence and *pratyekam* is not  
does not take place in the *pratyekam* is not to be read  
the *pratyekam* is not to be read for the *pratyekam* is not to be read  
the *pratyekam* is not to be read for the *pratyekam* is not to be read

## VIII

अथ किमर्थमाकारस्तपः क्रियते ?

Now what for is आ provided with त ?

आकारस्य तपस्कृष्णं भवणार्थम्

*Ā* is provided with *t* for *bhavana*.

आकारस्य तपस्कृष्णं क्रियते, किं प्रयोजनम् भवणार्थम्, तपस्तत्कालस्य  
इति तत्कालस्य तपस्येति ग्रहणं यथा स्यात्

*Ā* is provided with *t*. What for? For the sake of *bhavana*.  
So that it may denote *bhavana* of the same quantity by the  
*śūtra* तपस्तत्कालस्य.

केषाम् ? For what (*svarnas*) ?

उदात्तानुदात्तस्वरितानाम् !

For *a* with *udatta*, *anudatta* and *svarita* accent

किं च कारणं न स्यात् ?

Why could they not be denoted ?

भेदकत्वान्तरस्य, भेदका उदात्तादयः

On account of the differentiating capacity of accent, *Udatta* etc. are differentiating elements

कथं पुनर्ज्ञायते भेदका उदात्तादय इति ?

How is it understood that *udatta* etc. are differentiating elements ?

एव हि हृदयते लोकं य उदात्ते कर्तव्येऽनुदात्त करोति स्वर्णिकोऽप्याश्रितस्यै चपेयं ददाति अन्यतः त्वं करोषीति

For thus is seen in the world him who mispronounces *anudatta* for *udatta*, the teacher of pupils who learn section by section of a work gives him a blow with open hand saying that you are mispronouncing.

अस्ति प्रयोजनमेतत् —

There is this benefit, but —

किं तर्हीति !

Then what is suggested by *but* ?

भेदकत्वाद्गणस्य

*Bhedakatrād gṇasya*

भेदकत्वादुणस्येति वक्तव्यम्

It should be said *bhedakāt ul gunasya* (i.e.) *gunasya* in the previous *dittā* should be replaced by *gunasya*.

किं प्रयोजनम् ?

What is the use ?

आनुनामिक्य नाम गुण , नद्विदमपि ग्रहणं यथा स्यात्

A salutation is a *gunā*, so that it may apply to that differentiated by it.

किं च कारणं न स्यात् ?

Why should it not refer ?

भेदकत्वादुणस्य—भेदका गुणाः

On account of the differentiating capacity of *gunā*, *gunas* are differentiating elements.

कथं पुनर्ज्ञायते भेदका गुणा इति ?

How is it known that *gunas* are *bh. lakas* ?

एव हि दृश्यते लोके एकोऽयमात्मा उदकं नाम , तस्य गुणभेदान् अन्ये भवन्ति , अन्यदिदं ज्ञातुम् अन्यदिदमुष्णम् इति

For this is seen in the world The one object water becomes different with different qualities (as is cool and this is hot).

तनु च भो. , अमेदका अपि गुणा दृश्यन्ते , तद्यथा देवदत्तो मृष्यपि जट्यापि शिष्यापि स्वमात्म्या न जहाति , तथा बालो युवा वृद्धो वन्मो दम्यो बलीवर्द इति

Oh ! there are *gunas* which do not sometimes Differentiate For instance as *Devadatta* is not bereft of his name



whether has head is *na* properly spoken, full of dotted hair or has tuft, so also an ox is not bereft of its name whether it is young, manly aged, old, a calf or a tame animal.

अभेदका गुणोपेतम् भेदका अभेदका इति । किं पुनरत्र न्याय्यम् ?

Here both have been said with reference to *gaur* that they are *abhedaka* and *abhedaka*. What is right here ?

अभेदका गुणा इत्येव न्याय्यम्

It is right to take that *gaur* are *abhedaka*.

कुत पतत् ? Why is it ?

यदयं अस्मिन्नाधिमकथ्यक्ष्णामिनद्विजातः इत्युदात्तप्रवर्णं करोति, तज्ज्ञापयत्याचार्योऽभेदका गुणा इति यदि हि भेदका गुणा, स्युः उदात्तमेवोच्चारयेत्

Since the *Udatta* mentions the word *udatta* in the *udatta* meter, he assumes that *gaur* are *abhedakas*. If *gaur* are *abhedakas*, he would have pronounced the words with *udatta* accent.

यदि ताह अभेदका गुणा अनुदात्तादेरन्योदात्ताऽऽयदुच्यन्ते त्वस्वित्वादेस्वरिगान्ताच्च प्राप्तोति

If then, *gaur* are *abhedakas*, that which is said for a word which has its last syllable *udatta*, or its last syllable *anatta*, will be applied to a word which has its last syllable *anatta* or the last syllable *anatta*.

नेप नेप, आश्रीयमानां गुणो भेदको भवति, तद्यथा शुक्लमालमेतं कृष्णमालमेतं, तत्र यं शुक्लं तद्वद्व्यत्ये कृष्णमालमेतं न हि तेन यथोक्तं कृतं भवति

There is no defect. The *gaur* that is specially meant connected with the object serves as a differentiating element. For instance when it is said 'Tie to the stake the white', 'Tie to the stake the black' if one ties the black when the white has to be tied, he has not done as is ordered.

अमदेहार्थस्तर्हि नकारः । ऐत्रिन्युच्यमाने सन्देहः, स्यात्, किमिमांश्चैवैष आदेश्विन आकारोऽप्यत्र निर्दिद्यत इति

*Takāra* is then to avoid the doubt. If *ā* alone is read, there is the doubt, whether the *pratipadika ā* alone is referred to here or *ā* also.

सन्देहमात्रमेव दूयति । सर्वसन्देहेषु चेत्सुगतिष्ठतं व्याख्यानतो विशेषप्रति-  
पत्तिर्न हि सन्देहादलक्षणम् इति, त्रयाण्यग्रहणमिति व्याख्यास्यामः । अन्यथापि  
अथमेवजानीयकेषु सन्देहेषु न कश्चिद्यत्र फगेति, तथा आतोऽम्शमोः इति

There is this doubt alone. In all cases of doubt we take recourse to this that detailed knowledge arises from the commentary and hence doubt does not enable the *śāstra* to be neglected. We comment that *ā* refers to all the three. He has not made any attempt in similar cases of doubt (to remove the same), e.g. *ic amśatsoh*.

इदन्तर्हि प्रयोजनम् \* आन्तर्वैतन्त्रिमात्रचतुर्मात्राणां स्थानिनः त्रिमात्रचतुर्मात्रा  
आदेशा मा भूयत इति, स्वरा इन्द्र, स्वदेन्द्र, स्वरा इदक स्वदोदक, स्वरा ईषा स्वद्रेषा,  
स्वरा ऊष्ठा स्वदोष्ठा, स्वरा एतका स्वदोतका, स्वरा ओशन स्वदाशन, स्वरा ऐनिकायन  
स्वदोतिकायन, स्वरा औपगवः स्वदोपगव इति

This is the benefit—*idesas* of three and four *mātras* may not, by the principle of similarity, replace *sthāna* with three or four *mātras* in the following—स्वदो इन्द्र, . . . स्वदोपगवः.

अथ किमप्यत्रापि नकारे कस्मादेव त्रिमात्रचतुर्मात्राणां स्थानिना त्रिमात्र-  
चतुर्मात्रा आदेशा न भवन्ति ?

Even when *takāra* is read, how cannot *idesas* of three and four *mātras* replace *sthāna* with three and four *mātrās* ?

\* It should be understood that न is not for अ but for एच

तपरस्तत्कालस्य इति नियमात्

By the *sūtra* *taparastatkālasya*.

तनु तः परः यस्मात्सोऽयं तपरः !

Is not *tapara* a *bahuvrīhi* compound ?

नेत्याह, तादपि परः तपरः

No, says he, it is also a *taparasa* compound.

यदि तादपि परस्तपरः ऋदोष् इतीहैव स्यात् यद म्त्व, न्व एवः  
इत्यत्र न स्यात्

If it is taken as a *taparasa* compound, the *sūtra* ऋदोष् will operate only with respect to यवः and म्त्वः and not with respect to लवः and एवः.

नैष तकारः

This is not *takāra*.

कस्तर्हि ! What then ?

दकारः *Dakāra*.

किं दकारे प्रयोजनम् ?

What is the use in reading *dakāra* ?

अथ किं तकारे ? यद्यमेवैवार्थस्तकार दकारोऽपि, अथ मुक्त्युत्सार्थस्तकार  
दकारोऽपि

What is it in reading *takāra* ? If it is to avoid the doubt, *dakāra* also serves the same purpose, if it is for euhony, *dakāra* also is for the same.

### इसके गुणवृद्धी.

Eight topics are dealt with in this *sūtra* — (1) the need for *śāli* in this *sūtra* (2) the need for the *anuvāṛṇa* of the words *gūṇa* and *vāddh* from the previous *sūtras* (3) whether this *sūtra* and *ātātṛyaśā* have the relationship of *śāśvata* (4) whether this *sūtra* and *ātātṛyaśā* are in the relationship of *ātātṛyaśā* (5) whether this *sūtra* and *ātātṛyaśā* are not *śāli* connected with each other (6) whenever *gūṇa* or *vāddh* is enjoined, the word *śāli* appears there (7) what will be the harm if the word *vāddh* is not in this *sūtra* (8) whether this *sūtra* is a *śāli* or a *śāli*.

1

इत्थहणं किमर्थम् !

We take the rest for the world's (put it in italics)

उग्रप्रवृत्तं आत्यन्ध्यक्षरव्यञ्जनानिब्रूयथैव

The use of ㄱ is to ward off *g* from the capital letters and consonants.

इह्यता विद्यते विप्रयोजनम् आकारनिवृत्त्यर्थं मन्त्र्यक्षरनिवृत्त्यर्थं  
 व्यजननिवृत्त्यर्थं च । आकारनिवृत्त्यर्थं भवेत्, यान्ता यान्ता, आकारस्य गुण  
 प्राप्नोति, इह्यतापात्र भवति मन्त्र्यक्षरनिवृत्त्यर्थम्, ग्लायति मृष्यति, मन्त्र्यक्षरस्य  
 गुण प्राप्नोति, इह्यतापात्र भवति । व्यजननिवृत्त्यर्थम्, उग्भिना उग्भिनुम्  
 उग्भिनाय, व्यजनस्य गुण प्राप्नोति, इह्यतापात्र भवति ।

The word र्ग is used "What for?" In words off *gana* (*a*) in the place of *i*, diphthongs and consonants. First as regards the warding off *e* from being *sthūna* of *gana*, *ga* may replace *a* by the same (*waḥ lā ṛḍl rthakayān*) while the words *gi tī* and *re ti* are formed; it does not take place on account of the use of र्ग. As regards diphthongs, *ga* (*i*) may replace *ai* while the words *glāyati* and *māyati* are formed; it does not take place on account of the

use of इक. As regards consonants, *guna* (a) may replace consonants while the words *ambhata*, *umohitam*, and *umibhi* *tanayam* are formed; it does not take place on account of the use of इक.

आकारनिवृत्त्यर्थेन नावतार्थः । आचार्यप्रवृत्तिर्ज्ञापयति नाकारस्य गुणो भवतीति, यदयम् आतोऽनुपसर्गे कः इति ककारमनुबन्धं करोति

First it is not to ward off *guna* to a [cary's use suggests that *guna* does not replace *ā*, since he uses the *anubandha* 'k' in the sūtra—*ātōnupasarge kah*.

कयं कृत्वा ज्ञापकम्?

In what manner should it be understood so that it may be taken as *jñāpaka*?

किङ्करणे एतन्नयोजनं विद्वन्नीत्याकारलोपो यथा स्यान्, यदि नाकारस्य गुणः स्यान् किङ्करणमनर्थकं स्यान्, गुणो कृते द्वयोरकारयोः पररूपेण भिद्व रूप स्याद् गोद कम्बलद इति, पश्यति तु आचार्यो नाकारस्य गुणो भवतीति, ततः ककारमनुबन्धं करोति

This is the benefit of *kāṭharaṇa*, that *ā* may be elided by the sūtra *किङ्कनि*; if *guna* can replace *ā*, *kāṭharaṇa* will be of no use, for, in the formation of the word *godan*, *go-dāna* will become *gō da n* if *guna* replaces *ā*, and then *go d n* if *pararūpa* comes (by the sūtra '*ātō gune*'). So also is *kambhalada*. But Īcārya sees with his mind's eye that *guna* does not replace *ā* and hence uses the *anubandha* 'k'.

मन्वक्षरनिवृत्त्यर्थेनापि नार्थः, उपदेशमामर्श्यान् मन्वक्षरस्य गुणो न भविष्यति

It is not also to ward off *guna* to diphthongs since *guna* cannot replace a diphthong on account of the significance of their being read separately

व्यञ्जननिवृत्त्यर्थेनापि नार्थः । आचार्यप्रवृत्तिर्ज्ञापयति न व्यञ्जनस्य गुणे  
भवतीति यदयं जनेहं शास्ति

It is not also to ward off *guna* to consonants since the  
use of *tit* by *śaṅkha* in the *sūtra* \**(saptamyaṁ) paṇṇa* ८५  
suggests that *guna* does not replace a consonant.

कथं कृत्वा ज्ञापकः ?

In what manner should it be understood so that it may  
be taken as *jñāpaka*?

टिक्करणे णतप्रयोजनं, इति इति टिक्पो यथा स्यात् । यदि च व्यञ्ज-  
नस्य गुणः स्याद् टिक्करणसन्तर्कः स्यात्, गुणे कुणे त्रयाणामकारण-  
परकृष्णं सिद्धं रूपं स्यात् उपसर्गो मन्दुरज इति । इत्ययं आचार्यः न  
व्यञ्जनस्य गुणे भवतीति, नतो जनेहं शास्ति

The use of *tit* karaka is that the first syllable in *tit*  
is dropped if it is followed by a *tit*. If consonant were to  
be replaced by *guna*, *tit* karaka will be of no use; for  
after *paṇṇa* replaces the consonant, the terms *apasaṇṇa*  
and *manduraj* \* will be lost by applying the *tit*  
dealing with *paṇṇa* twice. But *śaṅkha* sees with his  
mind's eye that *guna* does not replace a consonant and  
he uses *tit* in the *sūtra* \**(saptamyaṁ) paṇṇa* ८५

नैतानि सन्ति ज्ञापकानि यत्तदुच्यते किक्करणं ज्ञापकं नाकारस्य  
गुणे भवतीति, उत्तरार्थमेतन्म्यात् तुन्दशोकयोः परिमृज्जापनुदोः इति

These are not *jñāpakas*. What was first put forth that  
*tit* karaka in *itihapasaṇṇa* *kak* suggests that *guna* does

\* *manduraj* = *paṇṇa* + *mand* = *paṇṇa* + *manduraj*.

not replace *ī* does not stand; for it is useful in the interpretation of the *sūtra* *hantaś kaṇṇa p' am g'ra udah.* \*

यत्तर्हि गापोदृक् इत्यनन्वयार्थे ककारमनुबन्धे कमेति

It so, *kukaruna* in the *sūtra* \* *ī, i, a* serving no other purpose suggests it.

यदप्युच्यते उपदेशमामन्त्रान् सन्वक्षस्य गुणो न भवतीति, यद् यदन्वयस्य क्षस्य प्राप्नोति नतदपदेशमामन्त्राद्वाच्यते, अत्रादयोऽपि अहं न प्राप्नुवन्ति

The other point that was put forth, that *ga* cannot replace a diphthong, on account of the significance of their separate *apocrypha*, if accepted, will lead to this: whatever takes place in combinations it will be warranted by the separate *apocrypha* and hence the *ānusaṃjagat* cannot function.

‘नप दोषः’, य विधिः अन्यपदेशोज्ज्वलः स विधिर्वाच्यते, यस्य तु विधेर्निमित्तमेव तन्नी वाच्यते, गुण च अन्यपदेशोऽन्यथः अत्रादिनि पुनर्निमित्तमेव

This objection cannot stand, for the *caṭhi* in respect of which *ay* is of no use is warranted and that in respect of which it is only *nimitta*, it is not warranted, in respect of *guṇa*, it is of no use and in respect of *ay* it is only *nimitta*.

यदप्युच्यते जनेर्देवचनं ज्ञापकं न व्यञ्जनस्य गुणो भवतीति, सिद्धं विश्विना गन्धमाणो ज्ञापकार्यो भवति, न च जनेर्गुणेन सिध्यति । कुतो हेतुना जनेर्गुण इत्यमानोऽकारो भवति न पुनरेकारो वा म्यादोऽकारो वेति ।

The third point that *dit* in *janca dah* suggests that *ga* does not replace consonant does not stand, for a *caṭhi*, only

\* *Kat* is added to prevent *guṇa* at the words *śamaparināṇa* and *śaṣṭapāṇatā*.

when it is proved to be of no use, is taken to be *prāpt* and the desired form is not obtained by replacing *n* in *gan* by *ga*. How is it that, when it is taken that *ga* replaces *n* in *gan*, it should be only *a* and not *i* or *o*?

आन्तर्यनोर्ध्वमात्रिकस्य व्यञ्जनस्य मात्रिकोच्चारणे भविष्यति

By closer similarity the consonant having half a *matra*, is replaced by *a* which has one *matra*.

एवमप्यनुनासिकः प्राप्नोति

If so, the nasalised *a* in *gan* come

पररूपेण शुद्धो भविष्यति

It becomes non nasalised by *prāpt*, since the *a* that follows it is a non nasalised *a*.

एव तर्हि गमेरप्यत्र हो वक्तव्यः, गमेश्च गुण उच्यमान आन्तर्यनः ओकार प्राप्नोति । तन्मात्रिसङ्गण्य कर्तव्यम्

If so, this *ai* should be read for *ga* also,\* for it is said that *ga* replaces *n* in *gan*, *o* will replace it by closer similarity†. Hence *oi* should be read in this *śāstra*.

From the foregoing part it may be clear that, according to the *pāṭyapakṣa*, *śā* need not be read here and so the two *śāstra* *śō gaṇa dīdhī* and *na dīdhī d'pa dīdhādīdhī* may be read together. The *śāhī* says that the word *śō* is needed here to prevent *o* replacing *n* in *gan* and hence *śō gaṇa dīdhī* should be read as a separate *śā*.

\* After the *śāstra* *gaṇa dīdhī* and *na dīdhī d'pa dīdhādīdhī* (III 2 1) is read at the root *gan* (I 2 1) under the word *anyā*, this answer holds good.

† Similarly referred to here is that both are initials.



II

यदि इन्द्राण क्रियन्ते यौ , पन्था , म , इमम् इत्येतेऽपि इकं प्राप्नुवन्ति

If the word इकं is read in the *sūtra*, *It* etc., (captioned as the *sūtra* दिव औन् , पथिमध्यभुक्षमान् , स्ववादीनाम्\*) to form the words यौ , पन्थाः , मः , इमम् will replace only इकं \*

संज्ञया विधाने नियमः

Restriction on the application with the *sūtra*

संज्ञया ये विधीयन्ते तेषु नियमः

Only those which are enjoined with the application *guna* or *ardha* come under this *sūtra*.

किं वक्तव्यमेतत् ?

Is there any need for this to be said ?

न हि

No, certainly not.

कथमनुच्यमानं गम्यते ?

How can it be understood if it is not so said ?

गुणवृद्धिग्रहणसामर्थ्यात्

On account of the significance of having read *guna* *rdha* in this *sūtra*.

कथं पुनरन्तरेण गुणवृद्धिग्रहणम् इको गुणवृद्धी स्याताम् \*

How then can *guna* and *ardha* replace इकं if the expression *gunardha* is not read here ?

\* Since *ā* *au* and *o* are either *ardha* or *guna* but *e* the *pratyak* arose

प्रकृतं गुणवृद्धिग्रहणमनुवर्तते

The expression *guṇa vṛddhī* mentioned before is supplied here.

क प्रकृतम् ? \*

Where is it mentioned before ?

वृद्धिर्गदैर्जदेकगुण इति

In the *sūtras* *vṛddhīrādīn* and *adīn yācān*.

यदि नदनुवर्तते अदेकगुणो वृद्धिश्च इत्येकेन वृद्धिमतापि प्राप्नोति

If it (*vṛddhī*) follows from the first *sūtra*, the second *sūtra* will have to be read as अदेकगुणो वृद्धिश्च so that *a*, *e* and *o* will get the appellation *vṛddhī* also.†

मान्धमनुवर्तिष्यते । वृद्धिर्गदैश्च, अदेकगुण वृद्धिर्गदैश्च, तत्र इको गुणवृद्धौ इति, गुणवृद्धिग्रहणमनुवर्तते, अदेकः इग्रहण निवृत्तम्

Connected element † follows thus *vṛddhīrādīn*, *adīn yācān* *vṛddhīrādān*, *ekō guṇa vṛddhī*. Then the expression *guṇa vṛddhī* is supplied and the expression *adīn yācān* is made to recede.

अथवा मण्डकानयोऽधिकारा, यथा मण्डका ननुत्योन्मुत्स्य नन्दन्ति, नद्वदधिकारा

Or *anurūpā* are like fire & soap. As frogs skip over water near the things, so are *adhikāras*.‡

\* The objection raised here is that *ekō guṇa vṛddhī* has been already mentioned the expression *guṇa vṛddhī* is not here mentioned.

† This statement is based on the assumption that the word in the first *sūtra* is not to be supplied in the third unless it is taken to follow in the second.

‡ *vṛddhī* connected with its *samyaj* is taken to follow.

§ This suggests that the word *vṛddhī* may be made to follow in the third *sūtra* without passing through the second.

अथवा एकयोग करिष्यते वृद्धिर्गदैजदंद्गुणः, नत इको गुणवृद्धी र्जन,  
न चकयोगेऽनुवृत्तिर्भवति

(The first two sūtras are made into one as *raddha-rāda* or *addha-rāda*. Then is read the *gunavṛddhi*. There is no *addha* within one and the same sūtra.

अथवा अन्यवचनान् चकाराकर्णाच्च प्रकृतापवादो विज्ञायते, यथोन्मार्गेण  
प्रसक्तस्यापवादो बाधको भवति

On account of giving another *sampradāya* and the absence of *addha* is understood to be an exception to what has been said before in the same way as a special case prevents the application of a general rule.

अन्यस्या सजाया र्जनान् चकारस्य चानुवृत्तिरार्थस्य प्रकृणात् प्रकृताया  
वृद्धिर्गजाया ऽसमजा बाधिका भविष्यति, यथोन्मार्गेण प्रसक्तस्यापवादो बाधको  
भवति \*

Since another appellation is given, and since the word *addha* which denotes grammatical attraction is not read, *gunavṛddhi* sets aside the *raddha-sampradāya* mentioned first, in the same way as a special rule sets aside what will, otherwise, happen by the general rule.

अथवा प्रक्षयत्येतन् अनुवृत्तन्ते च नाम विधयः, न चानुवृत्तिर्नादैव भवति किं  
नार्हः † यत्तादृशवन्ति इति

On account of saying this—that, though rules have the opportunity to be supplied later on, they do not do so only on account of it. By what then? By the effort.

\* The *addha* is added to the previous sūtra.

† न अकृतव्यन्त्रविशेषपुनर्येणवृद्धिप्रदणं यत्र *addha* is.

अथवा इभय निवृत्तम्, नदपेक्षिष्यामहे

Or both are not taken by *anv. 7*, but we take them by *adhyāhāra*.

It may be noted here that the *anv. 7* of the words *cyddhi* and *gyana* is dealt with in seven ways. First the word *cyddhi* is taken to the third *sūtra* through the second. The objection raised therein was that *i, ē & e* will get the appellation of *cyddhi* also. (2) It was met by the statement that the word *cyddhi* alone is not taken to the second, but *cybhi* attached to *adhe*. The defect here is how *adhe* alone was made to refer to *cy*. (3) Then the principle of 'Frog leap' was applied. Recourse is taken to it only in cases where there is no other way. (4) Then he wishes to take the *cy* alone and *cy* as one. It was so done in the *śloka* that there will be no *anv. 7* in one and the same *sūtra*. But sometimes it is seen that there is *anv. 7* even in one and the same *sūtra*. (5) Hence he takes recourse to the point that the appellation of *cy* serves as a *aparādhā* to the appellation of *adhe* to *cy* and *cy*. The defect here is this. The *adhe* in the *apara* is taken which is otherwise qualified to be the *adhe* in the *utsarga* *sūtra*. Here the *adhe* of the *utsarga* is *ādhi* and that of the *apara* is *adhi*. (6) Then he says that *cy* and not *anv. 7* alone serves the purpose. Here the defect is as the expression *gyana cybhi* in the third *sūtra* suggests that the expression supplied from the previous two *sūtras* is *śampī* and that suggests that this is *mithyapara*. (7) Hence the author takes recourse to the practice found in the world that we take in only those that we want.

\* Both refers to *gyana* and *cyddhi*.

III & IV

किं पुनरवमलोऽन्यशेषः, आहोम्बिदलोऽन्यापवादः ।

Is this *sutra* *abutparasā* or *abutparāda* (16) Do this *sutra* and the *sūtra* *śāntānā pīṣa* form a whole sentence, one serving as part of another or are they antagonist to each other? \*

कथं चायं तच्छेषः स्यात्, कथं वा नदपवादः ।

How is this *sutra* *taच्छेषः* \* or how is it *abutparāda*?

यद्येकं वाक्यं—तच्च इदं च अलोऽन्यस्य विधयो भवन्ति, इको गुणवृद्धौ अलोऽन्यस्य इति—ततोऽयं तच्छेषः अथ नाना वाक्यं तच्च इदं च, अलोऽन्यस्य विधयो भवन्ति, इको गुणवृद्धौ अन्यस्य चानन्यस्य च इति—ततोऽयं तदपवादः

If they are one sentence *adhis* happen to the final *al* and the *gana* and *redh* happen to the *ik* which is the final *al*—this *sutra* is *taच्छेषः* If they are different sentences *adhis* happen to the final *al* and *gana* and *redh* happen to *ik* which is both final and on final, it is *abutparāda*.

कश्चात्र विशेषः ।

What is the difference here?

वृद्धिगुणावलोऽन्त्यस्मिन्ति चेन्मिदिपृजिपुगन्तलघूपधर्किल्लहसिधिमिश्रुदंप्विग्रदणम्

If *g*, *r* and *redh* are taken to happen to the final *al*, the word *al* has to be final where *para* or *redh* is enjoined to *al*, *na*, *paqantalaq* *upadha*, *rech*, *dek*, *ksapra* and *ksadha*.

\* In the interpretation of the *sūtra* *śāntānā pīṣa* *śāntānā pīṣa* and *para* Since the former is in the past tense and the latter is in the present tense. By the mention of the latter *al* appears on the scene; Hence arises this doubt.

\* The *sūtra* *śāntānā pīṣa* may be taken here as *śāntānā pīṣa* and *para* and *na*, *paqantalaq* *upadha*, *rech*, *dek*, *ksapra* and *ksadha*.

वृद्धिगुणावरोऽन्यस्येति चेत् मिदिर्मानपुगन्तलघूपधार्त्तलृदासंक्षिप्रभृद्वैष्विग्रहण  
कर्तव्यम् । मिदं गुणः, इक इति वक्तव्यम्, अनन्यत्वाद्धि न प्राप्नोति, मृजोर्वाद्धिः,  
इक इति वक्तव्यम्, अनन्यत्वाद्धि न प्राप्नोति; पुगन्तलघूपधस्य गुण, इक  
इति वक्तव्यम्, अनन्यत्वाद्धि न प्राप्नोति, ऋच्छोर्वाद्धि गुण, इक इति  
वक्तव्यम्, अनन्यत्वाद्धि न प्राप्नोति अदृशोऽद्धि गुण, इक इति वक्तव्यम्,  
अनन्यत्वाद्धि न प्राप्नोति: क्षिप्रभृदयंगुण, इक इति वक्तव्यम्, अनन्यत्वाद्धि  
न प्राप्नोति

If it is taken that *guna* and *dh* happen only to the final *al*,  
the word *al* has to be read where *guna* or *vrddhi* is enjoined  
to *mad*, *mrj*, *puṅgataḥ*, *lghupadho*, *ccch*, *drs*, *ksapa* and *ksoda*; *i*  
under *guna*, *al* should be added, for *i* cannot be replaced  
by *guna* since it is not final, *mrj*, *vrddhi*, *akāh* should be  
added, for *i* cannot be replaced by *vrddhi* since it is not final,  
*puṅgataḥ*, *lghupadho*, *akāh* should be added, for it  
cannot be replaced by *guna* since it is not final, *ccch*, *lgh*,  
*guna*, *al* should be added; for *i* cannot be replaced by  
*guna* since it is not final, *drs*, *akāh* should be  
added, for it cannot be replaced by *guna* since it is not final,  
*ksapa* and *ksoda*, *al* should be added, for *i* or *a*  
cannot be replaced by *guna* since it is not final

### सर्वादेशप्रमङ्गस्थानिगन्तस्य

Possibility of *sa* replace to the *angas* which cannot end in *al*

सर्वादेशश्च गुणोऽनिगन्तस्य प्राप्नोति, याता वाना

*Ga a* will replace the whole if the *anga* does not end in *al* as  
in *yatā*, *vātā*.

किं कारणम्? Why?

अलोऽन्यस्य इति वक्षी चैव बाल्यामिकनुसङ्गान्ता, अङ्गस्येति च स्थानश्रुती  
नद्यदिदानीमनिगन्तमङ्ग तस्य गुण सर्वादेश प्राप्नोति

The genitive mentioned in *atantyasya* goes with the final *ik*. The genitive in *a guṇa* is *sthānasya*. Hence if *guṇa* is enjoined to an *arga* which does not end in *ik*, it should replace the whole of it.

नैष दोषः, यथैव श्रुत्येति षष्ठी अन्यमिकमुपसक्रान्ता एवमङ्गम्येत्यपि स्थानषष्ठी, नद्यदिदानीमतिगन्तमङ्गं नत्र षष्ठ्येव नास्ति, कुतो गुणं कुत सर्वदेशः?

The objection does not stand, just as the genitive mentioned in *atantyasya* goes with the final *ik*, so also is *sthānasya* in *a guṇa*; for there is no genitive in the *arga* which does not end in *ik*. Hence where is the possibility of *ga* or *sa* ending?

एवं तर्हि नायं दोषममुच्यते:

If so, they are not two correlative defects.

किं तर्हि? What then?

पूर्वपिञ्जोऽयं दोषः, अर्थे चायं न वर्तते, मिदिसृजिपुगन्तल्लूपधात्तु-  
दृशिक्षिप्रभुद्विग्रहणं सर्वदेशप्रसङ्गो श्रुतिगन्तम्येति

The second is subordinate to the first, the word *ca* is read in the sense of *he*. It should be read in the *sūtras* *maḍe* *guṇa* etc.; for the *arga* which does not end in *ik* will be wholly replaced by *ādīśa*.

मिदंरूपं, इक इति वचनादन्यम्य न, अतोऽन्यम्य इति वचनादिको न, अन्यते च गुणः, न सर्वदेशः प्राप्नोति, एवं सर्वत्र

The *sūtra*, 'maḍe guṇa' by the *sūtra* 'iko guṇa' *ādīśa* does not replace the final; by the *sūtra* 'atantyasya', it does not replace *ik*. But *guṇa* is enjoined and hence it should be a *sarvādīśa*. So also elsewhere.





in *śāntanamasthānagoh gūṇah*, so also will it occur in *śakṛta*, *śukṛtā* and *śakṛta*. As *gūṇa* occurs in *bābhṛagūh*, *māṇḍagūh* etc., so also will it occur in *śaṅstulāh* derived from *śaṅśrut*.

नैव दोषः

This objection cannot stand.

पुगन्तलघूपधग्रहणमनन्त्यनियमार्थम्

The expression *puṅgantalaghūpadha* is to restrict the cases of *ik* which are not final.

पुगन्तलघूपधग्रहणमनन्त्यनियमार्थं भविष्यति पुगन्तलघूपधस्यैवानन्त्यस्य  
नान्यस्यानन्त्यस्येति

The expression *puṅgantalaghūpadha* is to restrict their application to *ik* which is not final (i. e.) to restrict it only to such *anantya* *iks* as are *puṅgantalaghūpadha*.

प्रकृतस्यैव नियमः स्यात् \*

The *nyama* will be only to that already mentioned.

किं च प्रकृतम् ?

What is it that has been already mentioned ?

सर्वधातुकार्थधातुक्रयोमिति । तेन भवेद्विह नियमान्न स्याद् ईहित्वा ईहितुं  
ईहितव्यम् ईति, नृस्वाशोर्गुणस्त्वनियतः सोऽनन्त्यस्यापि प्राप्नोति

The *sūtra* '*śāntanamasthānagoh gūṇah*'. Therefore prohibition of *gūṇa* will occur by the *nyama* in the cases of *īhta* *īhtum* and *īhtāgām*, but not in the cases which come under the operation of the *sūtras* like *hrasenasya gūṇah*; and hence the *gūṇa* will occur there to *ik* which is not final also.

\* प्रकृतस्यैव नियमः स्यात् = other reading.

अथाप्येव नियमः स्यात् पुमान्स्वरूपधस्य सार्वधानुकार्यधानुकयोरेवेति एवमपि सार्वधानुकार्यधानुकयोर्गुणोऽनियतः सोऽनन्यस्यापि आप्नोति ईहितं, ईहितम्, ईहितव्यम् इति

If the *anupada* is taken in this form that *gata* will occur to *popatadabupapatho* only when *sārvadhātaka* and *adha-  
dhātaka* follow, the *g* is enjoined by the *sūtra* 'sārvadhā-  
tādadhāt, tad g' will become unrestricted, so that it will  
occur to *adadhāpaka*, *adhāpaka* and *dhāpaka*.

अथाप्युभयतोऽनियमः स्यात् पुमान्स्वरूपधस्य सार्वधानुकार्यधानुकयो  
सार्वधानुकार्यधानुकयोरेव पुमान्स्वरूपधस्य ई, एवमप्ययं जुमि गुण अनियतः  
सोऽनन्यस्यापि आप्नोति ईहितं पुनरेति इति

If the *anupada* is done both ways *popatadabupapatho* &  
*adadhāpaka* & *adhāpaka* and *sārvadhātaka* & *adadhāpaka* &  
*popatadadhātaka* & *adhāpaka*, even then the *g* is enjoined by *g* &  
*gama* becomes *anupada* so that *g* will occur in *popatad-  
paryavāṣṭi* etc.

एव तर्हि नाय तच्छेषं नापि तदभावात् । अन्यदेकं परिभाषान्तरमसम्बद्ध-  
मनया परिभाषया

If so, this is neither *taṭhasya* nor *balopasāda*, but a different  
*paribhāṣā* not at all connected with it (*alōpasya*.)

## V

परिभाषान्तरमिति च मन्त्रा ऋग्वेद्या पठन्ति \* नियमादिको गुणवृद्धी  
भवतो † विप्रतिषेधेन इति

\* *Āyama* is the name to the *sūtra* *ānityama* by the previous  
grammarians.

† It is worth while to see if there is another reading सवन्ति.

Thinking that it is another *paribhāṣa*, *krāntīrīyas* read that the *sūtra* 'iko guṇaviddhī' operates against *alōṭyasya* by *pūrvavipratishedha* \*

यदि चायं तच्छेष म्यात्, तेनैव तस्यायुक्तो विप्रतिषेधः. अथापि तदपवादः, उन्मर्गोपवादयोर्म्ययुक्तो विप्रतिषेधः। तत्र नियमस्यावकाशः राज्ञः क च गजर्कायम्, इको गुणवृद्धी इत्यस्यावकाशः चयनं चायको नव आवकः इति। इहोभयं प्राप्नोति मेवति भार्ष्टि इति, इको गुणवृद्धी इत्येवद्वयं विप्रतिषेधेन

If it is *tacchesa*, there is no occasion for *vipratishedha*, or if it is *tadapavāda*, then too there is no occasion for *vipratishedha* between general rules and exceptions. Of them *alōṭyasya* operates when the word *rājakaṣṇam* is formed by the *sūtra* 'rājath ka ca' and *ikō guṇaviddhī* operates when the words *capraṇam*, *cāgakah*, *braṇam*, *braṇak* etc. are formed, while the words *madyaṭa* and *madasta* are formed, both begin to operate, but *ikō guṇaviddhī* operates prohibiting the latter.

‘नेष युक्तो विप्रतिषेधः, विप्रतिषेधे सम इत्युच्यते, पूर्वश्राय योगः, परो नियमः

This *vipratishedha* is not proper: for it is said that, in conflict between two rules, the latter prohibits the former and this *sūtra* is the firmer and *alōṭyasya* is the latter.

इष्टवाची परशब्दः, विप्रतिषेधे परं यदिष्ट नद्वयं इति

The word *para* means the *needed one*. In conflict, that which is needed operates.

एवमप्ययुक्तो विप्रतिषेधः, द्विकार्ययोगो हि विप्रतिषेधः, न चात्रैको द्विकार्ययुक्तः।

\* It means the conflict between two *sūtras* where the former prohibits the latter.

Even then the *apratishedha* is not proper, for there is occasion for *pratisishedha* only if one thing is to be operated upon by two *śaktis* and here there is none which is to be operated by two.

तावदयं द्विकार्ययोग एव विप्रतिषेध

*Pratisishedha* does not invariably occur when one alone is to be operated by two.

किं तर्हि? What then?

असम्भवोऽपि; स चास्यत्रासम्भवः

Non-happening too, the *pratisishedha* is for. Here

कोऽस्यसम्भवः!

What is that *asambhava*?

इदं तावद् द्रव्येभ्यः द्रव्येभ्य इति एकं स्थानी द्वावादेशो, न चास्मिन् सम्भाव यदेकस्य स्थानिनो द्वावादेशो स्थानात्, इहेदानीं मेघनि मेघन मेघानि इति द्वौ स्थानिनो एक आदेशः, न चास्मिन् सम्भव यत् द्वयोः स्थानिनोरेक आदेशः स्थान इति, एष असम्भवः, सत्येतस्मिन्सम्भवे युक्तो विप्रतिषेधः.

At first in the examples of *śatbha*, *plika-dhigrah* there is one *sthāna* and two *śaktis* and it cannot be that one *śakti* has two *śaktis*—on the other hand, in the examples *meṣa*, *mādhya*, *śatpāda* there are two *sthānas* and one *śakti* and it cannot be that two *śaktis* can have one *śakti*—this is *asambhava* and when there is this *asambhava*, *apratishedha* can fit in.

एवमप्ययुक्तो विप्रतिषेधः, द्वयोर्हि सावकाशयोः समवस्थितयोर्विप्रतिषेधां भवति, अनवकाशश्चायं योगः

Even then *cipratīśedha* cannot fit in; for there is opportunity for *cipratīśedha* only when the two *sūtras* have room to operate elsewhere, and this *sūtra* has nowhere else to operate.

ननु च इदानीमेवाम्बावकाशः प्रकृतं चयनं चायको लवण लावक इति ।

Is it not then that its operation is settled in the cases of *cāpānam*, *cāpākaṇ*, *lavanam*, and *lavakah* etc. ?

अत्रापि नियमः प्राप्नोति

Even here '*atantyaṣṭi*' begins to operate

नाप्राप्ते नियमेऽयं योग आरभ्यते

This *sūtra* is read when '*atantyaṣṭi*' invariably begins to operate.

यावता च नाप्राप्ते नियमेऽयं योग आरभ्यते, ततस्तस्य अपवादोऽयं योगो भवति । उत्सर्गापवादयोश्च अयुक्तो विप्रतिषेधः

If, then, this *sūtra* is read when *atantyaṣṭi* begins to operate, this becomes its *aparādh* and there is no *cipratīśedha* between *atsarga* and *aparādh*.

\* अत्रापि कश्चिद् इको गुणवृद्धौ इत्यस्यावकाशः स्यात्, एवमपि यथेह विप्रतिषेधादिको गुणो भवति मेघति मेघत. मेघन्ति इति, एवमिहापि स्यात् कनेनिजुः पर्यवेचिषुः इति

Even if, with difficulty, room is found for the *guna vṛddhī* to operate, *guna* will occur by *cipratīśedha* in *aacnjuh*, *paragvārsuh* in the same way as it occurs in *mēdyatv*, *mēdyotuh*, *mēdyanti* etc.

VI

एव तर्हि वृद्धिर्भवति गुणो भवति इति यत्र ब्रूयान् इक इत्येतत्तवोपस्थित  
द्रष्टव्यम्

If so, whenever it is said that *veddha* occurs, and *gana* occurs, one should understand that the word *kah* presents itself.

किं कृतं भवति ?

What happens then ?

द्वितीया पट्टी प्रादुर्भास्यते तत्र कामचार गृह्यमाणेन वेक विशेषायाम्  
इका या गृह्यमाणम् । यावत्त कामचार , इह तावन्मिदमृजिपुगन्तलघूपधार्चनसर्दि-  
त्रिपञ्चदशेषु गृह्यमाणेनैक विशेषयिष्याम एतेषां य इक इति : इहेदानीं काम  
सार्वधानुकार्यधानुकदस्वाद्योगुणेष्विका गृह्यमाण विशेषयिष्याम , एतेषां गुणो भवति  
इकः इगन्तानाम् इति

Another word in the genitive case appears. It is our pleasure to take it as an adjunct to the already existing word in the genitive case or to take the latter qualifying *kah*. Since it is our pleasure, we take the word in the genitive case to qualify *kah* in the case of *madantropapara*, *laghūpadharcchudrsakṣaprosudra*, and in the case of *śarīrasādhātusārdhadhātukakrasvādi* we allow the word, to be qualified by *kah*. *gana* replaces these which are *apanta*.

Having dealt with the six topics, *Alaharāsa-gahara* tries in a way to meet the objections raised in the *baṅchē apakṣa*.

अथवा सर्वत्रैवात्र स्थानी निर्दिश्यते इह तावन्मिदंस्त्यविभक्तिको  
निर्देश —मिद् एः मिदेरिति ; अथवा पट्टीममामो भविष्यति—मिद इ मिदि  
मिदेरिति । पुगन्तलघूपधस्येति, नैवं विज्ञायते पुगन्ताङ्गस्य लघूपधस्य चेति नृथ  
तर्हि ? पुकि अन्त पुगन्तः, लघ्वी उपधा लघूपधा, पुगन्तश्च लघूपधा च

पुनस्तत्त्ववृक्षः पुनस्तत्त्ववृक्षस्येति अवश्यं चैतदेवं विज्ञेयम् अहस्मिन्नेषे मरीचि  
प्रसरेण भित्तिरिति कृतानि इति ऋच्छेदेषु प्रक्षिप्तनिर्देशांशम ऋच्छति ऋ ऋ  
ऋनाम् ऋच्छन्मृतामिति दृशेदपि योगविभाग कश्चित्ते उरुहि गुणः उ अहि  
गुणो भवति, ननो दृशेः दृशेश्च अहि गुणो भवति, उरुग्वेव, क्षिप्रद्रुयोर्गपि  
यणादिपरं गुणः इगीयता सिद्धम् । सोऽयमेवं सिद्धे सति यस्मिन्मन्त्रे चेतोर्नि  
वन्धनव्ययोजनम् इको यथा म्वादनिको मा नृदिनि

On all these places *sthāna* is mentioned. First in the  
sūtra under *prāṭh* the word *mantri* is made up of two words  
*man* and *tri* where *man* is in the genitive case without  
the case suffix, as it is the genitive of *mantri* which is a  
*prathidhāna*. The sūtra *prāṭhāṭhaphantri* is not  
interpreted as *prāṭhāṭhaphantri* and *prāṭhāṭhaphantri*. How then  
it is taken as the genitive of *prāṭhāṭhaphantri* would  
be *prāṭhāṭhaphantri* and made up of *prāṭhāṭh* and *prāṭhāṭh*  
which are respectively split as *prāṭhāṭh* and *prāṭhāṭh*.  
This needs to be said, for, otherwise *mantri* will appear  
as *mantri* with *tri* and *mantri*. In the sūtra *prāṭhāṭhaphantri*  
is separately mentioned so that it may be split as  
*prāṭhāṭhaphantri*. As regards *prāṭhāṭhaphantri* it is split  
into two *prāṭhāṭhaphantri* and *prāṭhāṭhaphantri* so that *prāṭhāṭh*  
when it is followed by *tri* and *prāṭhāṭh* replaces *tri* of *tri*  
when it is followed by *tri*. With respect to *prāṭhāṭhaphantri*  
sūtra, though the learner's object is won by reading the word  
*prāṭhāṭhaphantri* after the word *prāṭhāṭhaphantri* the sūtra *prāṭhāṭhaphantri*  
*prāṭhāṭhaphantri* *prāṭhāṭhaphantri* *prāṭhāṭhaphantri* *prāṭhāṭhaphantri*  
*prāṭhāṭhaphantri* needs the word *prāṭhāṭhaphantri* it is this *prāṭhāṭhaphantri*  
*prāṭhāṭhaphantri* and does not replace *mantri*. Hence it must  
be noticed that nothing has been said about *prāṭhāṭhaphantri* and  
the sūtra *prāṭhāṭhaphantri* is split in a different order. Hence  
this too is intended only to serve as a supplementary  
discussion to try whether *prāṭhāṭhaphantri* can stand

VII

अथ वृद्धिग्रहणं किमर्थम् ?

What is the need of the word *vrddhi* in the *sūtra* ?

किं विशेषेण वृद्धिग्रहणं बोधयते न पुनर्गुणग्रहणमपि ? यदि किञ्चिद् गुणग्रहणस्य अयोजनमस्ति वृद्धिग्रहणस्यापि तद्विहितमर्हति । को वा विशेषः ?

Why is the mention of the word *vrddhi* particularly objected and not that of *guṇa* ? If there is any use in the mention of *guṇa*, the same holds good for *vrddhi*. What is the speciality here ?

अयमस्ति विशेषः — गुणविधौ न कश्चन स्थानी निन्दयते, तत्र वक्ष्य स्थानान्तरैश्वर्यं गुणग्रहणं कर्तव्यम्; वृद्धिविधौ पुन सर्वत्रैव स्थानी निन्दयते अत्रो ऽपि, अत उपधायाः, तद्विनेष्वचामादः इति

There is this speciality that nowhere is *sthānī* mentioned in *sūtras* where *guṇa* is enjoined and hence there is the need for the mention of the word *guṇa* to determine the *sthānī* and that, on the other hand, everywhere is *sthānī* mentioned in *sūtras* where *vrddhi* is enjoined viz. *gāṇḍhī, āla, āpauṭhājāh, tadāhatesvarām udah.*

अत उत्तरं पठति

Hence he gives the reply.

वृद्धिग्रहणमुत्तरार्थम्

The use of *vrddhi* is for what follows.

वृद्धिग्रहणम् कियते, किमर्थम् ?

The word *vrddhi* is used. What for ?



उतर्गम् \*

For what follows.

किञ्चिन्मनिष्येयं वदन्ति न वृद्धेऽपि यथा स्यात्

So that the prohibition which he is going to enjoin when the following *pratyayas* are *kt* or *not* may apply to *redh* also.

कश्चेदानीं किञ्चन्यस्यं वृद्धे प्रसङ्गः, यद्यता त्रिगुनीत्युच्यते †

What is the possibility for *redh* to appear when the *kt* and *not* *pratyayas* follow, since it appears only when the *not* and *not* *pratyayas* follow †

† तच्च मृज्यर्थम्

That too is for the sake of *mṛj*.

मृजेर्वृद्धिर्गवशेणोन्यत्र सा किञ्चिन्मा भूत् मृज् मृज्वात् इति

*Vedh* that is generally enjoined to *mṛj* may not take place when it is followed by *kt* *pratyaya* and *not* *pratyaya* as in the case of the words *mṛśak* and *mṛśavan*.

‡ इदार्थं चापि For here also

इदार्थं चापि मृज्यर्थं वृद्धिप्रदं कर्तव्यम् । मृजेर्वृद्धिर्गवशेणोन्यत्र, सा इको यथा स्यात् अनिको § मा भूत् इति

The word *redh* should be read for the sake of this *sūtra* also to enable the formation of words from *mṛj*, so that the *redh* that is enjoined to *mṛj* as a whole without specifying the part to be replaced by it, may replace *ak* and not an *anik*.

\* Here *ullāra* refers to the *sūtra* 'kṛāś ca'.

† *Tat* refers to the previous *vārtika*.

‡ *Ida* refers to the *sūtra* 'ikō guṇavṛddhi'.

§ *anik* refers to the final consonant since *ulōṇyapā* is a *supra*.

मृज्यर्थमिति चेद्योगविभागान्मिदम्

If it is for the sake of *mrg*, the end is achieved by *yogavibhāga*.

मृज्यर्थमिति चेत्तु योगविभागः कल्प्यते मृजेर्वृद्धिश्च, नत जिगति, त्रिति णिनि च वृद्धिर्भवति, अत्र इत्येव

If it is for the sake of *mrg*, the *sūtras* (*mrger vaddha* and *no mrga*) are split in a different way—*mrga vaddha* and then *no mrga*. *Vaddha* appears when the following *pratyaya* is *at* or *ad* and it replaces only an *ac*.

मयसो वृद्धिरन्ये, न्यसाद् अटोऽपि वृद्धिः प्राप्नोति

If *vaddha* is said to replace *ac*, it may replace *ac* also in *nyasād*.

अटि चोक्तम् \*

It has been said in the case of *at*

किमुक्तम् ?

What has been said ?

अनन्यविकारं अन्यमदंशस्य कार्यं भवति इति

If substitution comes to a non final element, it will come to that which is nearer the final.

वृद्धिप्रतिषेधानुपपत्तिस्त्रिकप्रकरणात् (तस्मादित्यलक्षणा वृद्धिः)

In that case *vaddha pratishedha* won't fit in and hence *vaddha* should be enjoined with the term *ak*.

\* I am not certain that there is a *pratyaya* though it is found to be so in some editions.

वृद्धेभ्यु प्रतिषेधो नोपपद्यते

The prohibition of *crabito* (in *m-stanza*) won't apply

किं कारणम् ? Why ?

कर्मकणानु, इत्यक्षणायोगावृद्धयो नतिषेध

is so, since the prohibition is only for that enjoined to **it**:  
the prohibition is only to such *just* and *right* as could  
replace an *it*.  
4

न चैव सति सृजोऽग्निरक्षणा वृद्धिर्भवति

If  $so_k \neq \#$  then will not replace  $k$  in  $mr_j$

नमोऽस्तुते गिरिवर्यग ॥ इति गणितसूत्रम् ॥

Hence we should try to get in *muj*, the *aridha* enjoined with the term *ik*.

अथ नार्ह, इहान्ये केयाकरणा मृज्जकादौ मङ्कले = विभाषा वृद्धिमात्रभन्ते,  
परिमृजन्ति परिमार्जन्ति परिमृजन्तु परिमार्जन्तु परिमृजन्तु, परिमार्जन्तु इत्याद्यर्थम्,  
नन्विहायि मान्यम्, नाम्न माये योयविभाग करिष्यते मृज्जैर्द्विग्वः भवति,  
न अन्वि किञ्चिन्, अजादौ न किञ्चिन् मृज्जैर्द्विग्विभवति, परिमार्जन्ति परिमार्जन्तु  
परिमार्जन्तु परिमार्जन्तु नियमार्थम्, अजादादेव किञ्चिन् नान्यत्र । कान्यत्र ना  
नन् मृष्ट मष्टवाने इति नतो वा. ना अन्वि किञ्चिन् मृज्जैर्द्विग्विभवति परिमृजन्ति  
परिमार्जन्ति परिमृजन्तु परिमार्जन्तु इति

The other grammarians wish *vaddhi* optionally for *mā*, when it is followed by *sut*, and *rit* or *pamāṇajātū*, *pamāṇajātu*, *pamāṇajātu*, *pamāṇajāto*, *pamāṇajato*, *pamāṇajata*, *pamāṇajāta*. The same is wanted here also and hence the *sut* is so used in this way - *'mā jērittharicak'* and then '*a*

\*  $\gamma_{\alpha}$  is the  $\alpha$ -th component of the grammar dependence vector.

*kuṭi*, which means that *mrj* takes *oddh* when it is followed by a *kit* or *ut* beginning with a vowel viz. *paramārjanti*, *paramārjantu*, *paramāna pūch*. What is this for? For the sake of *nyama*, so that it takes place only in those places where *kit* or *ut* begins with a vowel and not in other places. What are those places where it should not be? They are *mrjstkh*, *mrjstān*. Then, the sūtra *ut* is read, which means that *mrj* takes *oddh* optionally when it is followed by a *kit* or *ut* beginning with a vowel viz. *mrjanti*, *paramārjanti*, *paramāna pūch*, *mrjant*, *mrjstkh*.

इहार्थमेव तर्हि सिद्धर्थं शृङ्खिमदय कनव्यय, मित्रं वाङ्मरविशेषेणोच्यते  
मेको यथा स्यात् अनिको मा भूत् इति

If so *oddh* should be mentioned for the sake of this sūtra on behalf of *so* so that the *oddh* that is required to be *so* may replace *an* *kh* and not *an*, *unikh*.

कस्य पुनरनिकः प्राप्नोति?

For which *anikh* is there the possibility to be replaced by *so*?

अकारस्य, अनिकीर्षन् अत्रिर्हीर्षन्

For *akara* viz. *a* *khīrsāt*, *a* *chīrsāt*. \*

नेतदस्मि, लोपोऽत्र बाधको भवति

No, the *lopa* (enjoined by *eto* *lopan*) prevents its operation.

अकारस्य तर्हि प्राप्नोति, अयासीत् अवासीत्

If so, there is that possibility for *akara* viz. *ayāsīt* or *avāsīt*.

\* In *achīrsāt* if *a* is dropped by *an* *lopan*.

नाम्यत्र विज्ञेयः, सत्या वृद्धान्मत्या वा

Here is no difference whether there is *vidhi* or not.

सन्ध्यकरस्य तर्हि प्राप्नोति

so there is that possibility for diphthongs

नैव सन्ध्यक्षरमन्यमस्ति

There is no diploid org which is fixed

ननु चेदमस्मि दृष्टोऽस्ति उदयोदयः, उदयोदयः, उदयोदय इति

Oh, were it so when  $\pi$  is closed viz. *anānādharm, anānādhā* in *anānādhā*!

नैतदस्ति, अविज्ञो ह्येष, नम्यासिद्धत्वात् नैतदन्य भवति

Now it is said, *th* *de* *pe* is taken to be non-existing: since it is *analph* *th*, *alph* *th* *on* *g* is not the final letter.

व्यसनस्य तांहे धाम्नाति, अमन्मात, अन्तैन्मात

It is, therefore, that possibility for a cognate ( $abba$ ) that

हरन्त्यलक्षणा • अदि अधिक भविष्यति

(v)  $t \rightarrow t_1$  is assigned to the vowel of the *anages* that end in  $t$  or  $t_1$  if a  $t$  or  $t_1$  precedes its operation.

मत्तं रक्तं सा पतिषिष्यते, नेष्टि इति अकोपीत अमोर्षान्

What do you say, where it is prohibited by the *sūtra* *nāp* viz. *akōsīt*, *amōsīt*?

4. Das heißt, daß, was ich nicht für mich selbst in der  
 5. Welt sehe, das ist die Welt der anderen.



‘नेतदस्मि प्रयोजनम्, अनन्त्यत्वाच्च उवञादेशे कृते अनन्त्यत्वाद् वृद्धिर्न भविष्यति

No, this is not the purpose to be served; for, after *anantadēśa* which first operates by *antarangaprabhasā*, there is no occasion for *erddha*, since the vowel is not the final element of the *anga*.

यदि तर्हि सिच्यन्तरा भवति, प्रकाशितं अहर्षितं, गुणे कृते रपन्त्वे चानन्त्यत्वाद् वृद्धिर्न प्राप्नोति

If, then, *antarangaprabhasā* prevails in *anantadēśa*, the words *akarsit*, *aharsit* cannot be formed since the final element of the *anga* is not a vowel after the operation of the *sūtras* enjoining *guṇa* and *raparata*.

मा भूदेवम्, हलन्तस्य . . इत्येव भविष्यति

Let it not be in that manner, the *sūtra* ‘*halaṇtatasya* . .’ operates (and the desired form is obtained)

इह तर्हि न्यन्तार्गेन न्यदार्गेन, गुणे कृते रपन्त्वे चानन्त्यत्वाद् वृद्धिर्न प्राप्नोति . हलन्तलक्षणायाश्च नेटि इति प्रतिषेधः

Then in the words *agastirīt*, *agastirāt*, *erddha* cannot come in after the *sūtras* enjoining the *guṇa* and *raparata* operate since the vowel is not final and the *sūtra* ‘*evāḥ raparataṇṭasya* . .’ cannot operate since *e* is prohibited by the *sūtra* ‘*neti*’.

मा भूदेवम्, लृन्तस्य इत्येव भविष्यति

This cannot be, for it will happen by the *sūtra* *anta hrāntasya*.

इह तर्हि अलावीन् अणवीन्, गुणे कृते उवञादेशे चानन्त्यत्वात् वृद्धिर्न प्राप्नोति हलन्तलक्षणायाश्च नेटि इति प्रतिषेधः

Then in the words *śī* it, *a ā ī*, *vrddho* cannot come in after the *sūtra* enjoining *gana* and *madēśa* operate, since the vowel is not final and the *sūtra*—*anantropahantantasyācāt* is prohibited from operating by the *sūtra* *neti*.

मा नृदेवम्, लान्तस्य इत्येव भविष्यति

This cannot be, for it will happen by the *sūtra*—*ato brantaṣṣu*.

लान्तस्य इत्युच्यते, न चेद् लान्तम्

It is said when the final is *l* or *r* and this is not having *l* or *r* as its final.

लान्तस्य इत्यत्र वकारोऽपि निदिश्यते

*V* also is mentioned in *branta*.

किं वकारो न श्रूयते?

Why is not *v* heard?

कुम्भनिदिष्टो वकारः

*Vakāra* has been dropped.

यथेव मा भवानर्वात् मा भवान् सर्वात्, अत्रापि गमोति

It so *vrddh* might come in *ma* tho tho *v* it and *ma* tho *an* *ma* it.

अविमन्वोर्नेति बध्यामि

I shall say that it does not come in the case of *am* and *ma*.

तद्वक्तव्यम्

It should be said.





किम्? What?

यत्र गुणः प्रतिषिद्धयते तदर्थमेतस्यान न्यकुटीन न्यपुटीन इति

Where *guṇa* is prohibited, it is used there to prohibit *viddhi* viz. *nyakūṭit*, *nyapūṭit*.

यत्तर्हि णिङ्यो प्रतिषेधे शास्त्रि, तेन नेहान्तरङ्गमस्मि इति दर्शयति

Then since prohibition is enjoined for *an* and *sa*, *Ācārya* suggests that *antarāṅgaparibhāṣā* does not prevail here

यच्च करोत्यकारग्रहणं लघोरिति कृतेऽपि

And since *akāra* is read even though there is the word *laghah*

तस्मादिच्छक्षणा वृद्धिः

Therefore *viddhi* should be enjoined to *ak*

## VIII

\* पण्त्वा स्थानेयोगत्वादिति वृत्तिः

Genitive being supplemented by *sthānē*, all *iks* will disappear.

पण्त्वा स्थानेयोगत्वात् सर्वेयामिका निवृत्ति प्राप्नोति । अस्यापि प्राप्नोति वधि मधु

Since the genitive (whose meaning is not defined) is supplemented by the word *sthānē*, all *iks* will disappear. The *ik* of *dadhi* and *madhu* will also disappear

पुनर्वचनमिदानीं किमर्थं स्यात्†

What for, then, is the repetition? †

\* The *pāreṇpakṣa* says that the *sa* is *viśvayokasatva* and the *viddhānta* is that it is a *paribhāṣā*.

† As in *māḍar guṇa*

### अन्यतरार्थं पुनर्वचनम्

The repetition is to choose one of the two.

अन्यतरार्थमेतत्स्यात्, सार्वधानुकार्यभानुकयोर्गुण एव इति

This is to choose either of the two viz. *guna* alone in the operation of the *sūtra*—*sāraṇadhātukārthadhātukayoh*.

### • प्रसारणे च

In the case of the *sūtra* dealing with *samprasāraṇa*

प्रसारणे च सर्वेषां यणा निवृत्तिं प्राप्नोति, अस्यापि प्राप्नोति याना वाना

When the *sūtra* dealing with *samprasāraṇa* operates, all *yanas* will disappear. The *y* and *r* in *yata* and *rita* also will disappear.

पुनर्वचनमिदानीं किमर्थं स्यात् ?

What for is, then, the repetition ?

### विषयार्थं पुनर्वचनम्

Repetition is to decide the circumstances.

विषयार्थमेतत्स्यात् अस्मिन्विषयजादीनां कित्वेवेति •

This is to decide the circumstances viz. *samprasāraṇa* takes place to *inc*, *scap*, *qaj* etc. only when they are followed by *kit*.

### उरण् रपरे च

In the *sūtra* '*uran raparah*' also.

\* This takes place when *yanah* in *ag yanah samprasāraṇam* is taken to be a *sthānasas'hi* which is always the case.

उष्णगणे च सर्वेषामृकारणा निवृत्तिः प्राप्नोति. अस्यापि प्राप्नोति —  
कर्तृ हर्तृ

In the application of the *sūtra*, all *ch. is* will disappear, it will disappear in the words *kartr*, *hartṛ* also.

सिद्धं तु षष्ठ्यधिकारे वचनात्

The end is achieved by reading *t* after *r* s — *in sthaneṣṣṭha*

सिद्धमेतत्; कथम्!

This is achieved. How?

षष्ठ्यधिकारे इमे योगा कर्तव्याः । पठन्नावत्, कियते नैव, इमावपि  
योगौ षष्ठ्यधिकारमनुवर्तयेते

These *sūtras* have to be read after *asṭhi sthaneṣṣṭha*. One *Uran* *apam* is read there and the other two are taken there.

अथवा षष्ठ्यधिकारे इमौ अपेक्षिष्यामहे

Or we require them in *asṭhyadhikāra*

अथेदं तावदयं प्रष्टव्यं सार्वधातुकार्धधातुकयोर्गुणो भवति इति इह  
कस्मान्न भवति याता वाता!

Or he should first be put this question why *guna* does not take place in *yātā* and *vātā* by the *sūtra* 'sāradh it dhātukayōh'.

इदं तत्रापेक्षिष्यते इको गुणवृद्धी इति

This *sūtra* 'ikō gunavṛddhī' is read along with it.

यथैव तर्हि इदं तत्रापेक्षिष्यते एवमिहापि तदपेक्षिष्यामहे सार्वधातु-  
कार्धधातुकयोः इति

## LECTURES ON PATAÑJALI'S MAHĀBHĀṢYA

As it is read with it there, so also it is read with *sārvadhat skārdhadhātukaṇṇōh* in interpreting its meaning.

Hence it must be noted that प्रसारणे च and उरणरपरे च have been mentioned as parallel cases. *Mahābhāṣyakara* first mentioned the difficulties met with, if this *sūtra* is taken a *vidhisūtra* and finally suggested three ways to avert the difficulties, of which the last is the best, where he takes the *sūtra* only as a *paribhāṣā*.

इति श्रीमद्भगवत्पञ्चरात्रसंहितायां व्याकरणसहभाष्ये प्रथमाध्यायस्य प्रथमपादे

वद्वयसिंह नाम तृतीयमधिकारम्

। *vidhyāhika* ends.

CORRIGENDA.

Page.	Line.	For	Read.
1	15	Omit 'a'	
2	1	Omit 'of'	
5	1	Omit 'was'	
9	1	Omit 'the' before marriage.	
14	19	Rgvêda	Rgvêda
16	17	species	individuality
17	1, 2		
48	23, 28		
22	27	ऐहिक	ऐहिक
5	5	निष्काय—	निष्काय—
38	26	स्मात्मानं	स्वमात्मानं
41	13	प्रतिष्ठितनमं	प्रतिष्ठितनम
	27	A	The
55	10	indivisiability	indivisiability
	14	Akrti	Akrti
	17	अथयता—	अथयता—
58	4	Add 'to us' before that	
	23		
		धर्मनियमः	धर्मनियमः
70	13	for	to
72	23	the the	the
78	12	भवन्	भवन्ति
89	15	अतिस्त्रवः	अतिस्त्रवः
95	9	अइउण	अइउण
106	20	women	women
116	12	एआइ	एओइ
118	3	sumyâ	sumyâ
122	7	योगविभागं	योगविभागः
129	21	than	than

Page	Line	Text	Read
140	26	स्वनयति	स्वर्णयति
143	8	उपदेश	उपदेश.
145	20	अथवा	अथवा
153	13	एकत्वमथा	एकत्वमर्थ.
154	18	or	or
163	6	इति	इति
	27	मुष्टपदेशः	मुष्टपदेश.
168	23	जिहीर्षति	जिहीर्षति
170	23	इण	इण
173	2	प्राप्नोतिः	प्राप्नोति
174	13	<i>At tadhyapi</i>	<i>At tadhyapi</i>
	19	यत्र	यत्र
176	14	पदस्यति	पदस्यति
177	18	<i>Samyag</i>	<i>Samyag</i>
187	22	comprehended	comprehended
191	12	have	as have
	25	आकाशस्य	आकाशस्य
193	4	for	for
216	1	occur	occur

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